

THE FAR EAST.

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THE FAR EAST.

A MONTHLY

ILLUSTRATED JOURNAL.

VOL. 4, No. I.

YOKOHAMA, JAPAN; JULY 1st, 1873.

To our Subscribers.

THE "FAR EAST" enters this day on the fourth year of its existence: and the proprietor has to return thanks for all the kindness he has received at the hands of the public during the whole of its career.

So far as it depended upon himself its improvement has been his constant aim; but since February last he has been much inconvenienced by the loss of his principal artist, who, being an Austrian, accepted an offered appointment in connection with the Japanese commission to the Vienna Exhibition; and those on whom the pictorial work devolved on his departure did not prove quite equal to the task.

It is for this reason that the interval of a month has been availed of between the publication of the last number of the year ending 31st May, and the first number of the new volume. Under any circumstances it was an awkward division of the half-yearly volumes—which will be rectified to the more natural terms of the December and June, in place of May and November; and the delay has given an opportunity for the completion of a most interesting series of pictures, which will illustrate the industries of Japan, by groups taken from nature, and add tenfold to the interest of the periodical.

From this period, too, a change will be made in the manner of publishing the *Fur East*. It was originally designed simply as a kind of fortnightly illustrated paper. The projector, proprietor and editor never thought it would be more than an ephemeral production, certainly not without interest to distant friends, but by no means likely to be carefully bound and preserved as he is proud to find it has been by many. It is a very gratifying fact to him, that he rarely has a new subscriber, who does not ask for the numbers from the beginning; and the first volume, now entirely out of print, has commanded a very considerable premium.

Under these circumstances, it is now his intention to improve the style of the printing and so far as possible of the entire work. It will still retain the name under which it has obtained its popularity, but it will be published once a month instead of fortnightly, and though it will still contain so much of a record of passing events in Japan, as to tell home readers as much as most of them care to know of our general doings, it will partake somewhat more of the magazine character.

Hitherto the editor has received hardly any assistance of a literary character; principally because the profits arising from the sale were not, until recently, sufficient to allow of a proper *honorarium* being offered to competent contributors. In future this fault will be remedied; and those who assist the editor in the production of the *Fur East*, either pictorially or with their writings, will receive an acknowledgment in a more solid shape than mere thanks. The editor hopes that this announcement may be the means of inducing many who have sterling information respecting the Empire of Japan, and the ability to impart it, to rally round his modest *brochure*, and so enable him at length to make it all he aims at;—a thoroughly entertaining and reliable medium for the dissemination of facts, historical or otherwise, connected with this interesting country.

The history of Taico Sama, as given in our third volume, was from translations made by two young Japanese gentlemen, who selected their own subject, borrowed the book in the original from a circulating library (of which there are many in Yedo), and worked away like heroes. The first sheets they brought the editor were so well done that very few alterations had to be made. After that, however, they were by no means so perfect, and the transcribing their "copy" for the printers, was like retranslating the work, and oftentimes exceedingly difficult. But that effort of theirs gave them such an impetus in the acquirement of the English language, that one has obtained a good berth under the government, and the other has been employed in a quarter quite as likely to lead to his permanent advance in life. Both are of gentle birth;—and one a page of Keiki, the last Tycoon; who used as a boy to play in the gardens of Keiki's predecessor, Iyemochi.

There are now three young gentlemen engaged permanently—i. e. so long as they please to work,—on such translations. One has chosen the subject which forms the first article in the present number—"The Genealogy of the Emperors." Another is engaged upon what Mr. Mitford so aptly terms "Tales of old Japan." He has brought some, but they are full of blood and thunder without relief. He is therefore looking out for some of

a more gentle character; and probably in our August number we shall be enabled to present some of his efforts. The third is more ambitious than the others, and is engaged upon "A history of the Tokugawa dynasty." Of course this commences where "Taico Sama" left off, as Icyas was the successor of Taico. We confess that on this particular history we are building great hopes; and anticipate a vast amount of information respecting the internal history of the empire during the period when it was all but *terra incognita*. True it is that we cannot hope to get anything as entertaining as the histories of Kaempfer, Thunberg, Klaproth and Van Siebold, but we may have more of the national life portrayed, and learn to judge of the events just passed, by those which have been leading up to them for generations.

But after all, these are only translations; and that, too, not of works primarily selected for their intrinsic value or for the information they are known to contain—for when they come in, it is quite possible that they may not be found suitable for general readers, and thus prove disappointing and altogether useless. On the other hand those amongst the foreign community whose tastes lead them to wander in the pleasant fields of literature, will know better what subjects are most instructive, interesting or important. And we trust that this our fourth volume may be enriched by many contributions from the friends around us.

We do not of course undertake to publish everything that we receive—nor anything unconditionally. We reserve to ourselves the right to accept or reject articles and papers. But it will be our endeavour to do the best we can both for contributors and for the public.

Yet one word more respecting the form of our periodical. It is to come out monthly instead of fortnightly; but it will be observed that it contains much more than two fortnightly numbers, in reading matter, and pictures of a far more interesting character than we have ever before been able to secure. In addition to this the pictures will be given on leaves without any printing matter on them, so that they will not be injured by the letter-press. Each number will come out in its own cover, and form a neat and appropriate ornament for the drawing room table; and the whole, when bound, will be worthy of an honoured place on the bookshelves.

Encouraged by the past, and by the fact that we have *already in possession* photographs of "groups of the people" from life, sufficient for our work for the next three years—we go to our task with renewed zeal; certain that the past will be as nothing compared with the future of our enterprise, and looking on the acquaintance of the last three years, as the fast friends of years to come.



KOTONOKI.

GENEALOGY OF THE EMPERORS.

CHAPTER 1.

THE RECORD OF CREATION.



It is written in the holy books of Shinto, "In the beginning the world had no form, but was like unto an egg. The clear portion (the white) became heaven, and the heavy portion (the yolk) became earth. First heaven was created, and then earth was condensed; when something like a reed appeared which soon changed into a god. He was named Kunitokotachi-no-Mikoto."

After him there were two gods named Kunisadzuchi and Toyokumanu. These three gods are three generations appearing one after another in this order.

After them, gods of both sexes appeared four in number, and these seven gods are called "The Gods of Heaven." From them sprung five gods, who are called "The Five Gods of Earth." The first of these is called Tenahio Daijin, because her body was so bright that she ascended to Heaven and became the Sun.

Such are the gods who are the ancestors of Mikado Jimmu — who is the beginning of the human imperial line.

CHAPTER 2.

THE EMPERORS.

Jimmu Tenno, the first Emperor of Japan, is believed to be the son of god (Tensho Daijin). He at first exercised his power only over Hiuga, (the south-east portion of the Island of Kiusiu), and was a brave and virtuous man. (The name Jimmu means the Spirit of armed force). In his days the country was overrun with robbers and utterly lawless people; and having formed the resolution to bring the island of Kiusiu into order, he accomplished this so successfully, as to induce him to try to tranquillise the whole country. He therefore crossed over to Aki (the adjoining province to Chosiu), and by vigorous measures subdued nearly all the country,

and brought it under his sway. He then took up his residence at Kashiwabarra, in Yamato, and made this the principal seat of government; and from his days downwards to the present, the metropolis has continued to be in this province. On assuming the reins of power, under the title of Tenahi, he changed the name of the year to Kuwannin, and the Empress received the title of Kôgô which is retained to this day.

He was succeeded by his son Kannonukawa Minimi-no-Mikoto. The only event of importance in his personal history was the attempt made by his brother to murder him, and seize his power, but his treachery was discovered, and he was punished for his crime.

The history of the next seven emperors is totally unimportant; and few records are left of them.

The tenth Emperor was Seijin Tenno, during whose reign the country was in great tribulation. First a terrible pestilence broke out, and dreadful mortality ensued; and secondly, the whole country was overrun by outlaws. The Emperor saw in these calamities the judgment of the gods; and to appease their anger, he went to Kamasajigahara to propitiate them, and built temples everywhere. The consequence was, a strong wind which swept away the pestilence; and his arms soon put down the robbers. He divided the Empire into four quarters and sent soldiers to each. They forced all their enemies to surrender, and scattered them in all directions.

The disease having been eradicated, a curious circumstance is related. In the winter of this year the aunt of the Emperor died. She was the wife of a god, called Omonomishi. This god only came to her after dark, and one day she said to him, "I have never yet seen your face. Stop with me to-morrow, and let me have that happiness." He granted her request; but to her amazement she beheld a beautiful little snake. On her crying out, the snake changed into a young man, and said, "now I can never see you again," and he retired to an adjacent mountain. When she was left alone she committed

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THE CANAL AND HONMURA.

suicide, and perished miserably; and her tomb is called Hashiduka to this day. (Hashi is the native word for what foreigners call 'chop-sticks'—the two sticks which Japanese use in lieu of knives and forks at their meals. It is said that she killed herself by running one of these into her throat).

Seijin Tenno was the first Emperor who encouraged his subjects to build junks.

The eleventh Emperor was Suinin Tenno. On his ascending the throne, he took for his wife Sahohime; but her brother, a man of great ambition raised a revolt against him which fortunately was unsuccessful, and its author was killed in battle. This reign is remarkable as being the first in which wrestlers became established as an institution. In a great match between Kugehaya and Sukuné, the latter not only conquered but killed his opponent; and his prowess was so appreciated by the Emperor, that he gave him a large territory.

The son of this Emperor was dumb up to the age of thirty. His father grieved very much over this, and rejoiced greatly when an accident discovered that the young man had the power of speech given to him. A cuckoo flew into the young prince's presence; when he excitedly exclaimed "What is that bird?" The bird was caught, and from the time he had it, the prince expressed himself quite naturally.

It was at this time a custom of the country, that when a great man died, one of his living servants should be buried in the same grave with him. The Mikado's uncle, Yamato Hiko no-Mikoto, died at this time; and his favourite attendant was buried according to the solemn usage. But he was very long in dying, and the Emperor in passing heard his moans. His attention being thus called to the matter, he ordered that the custom should cease, and from that day it has been discontinued. But although he was so far enlightened as to do away with this folly, it could not be altogether eradicated by a word. He had sent one of his faithful couriers abroad on some business, who on his return found his master dead, and the Emperor Keiko reigning in his stead. Not having

been at hand to be buried with him, the faithful servant went to his master's grave and committed suicide in front of it.

Keiko Tenno was much annoyed by the numerous bands of handitti who abounded in the Empire throughout its length and breadth. He had a brave prince, however, at his right hand, Yamato-Daké, who proved himself equal to the work of subduing them. Yamato may be said to be the earliest of Japanese heroes. The Emperor gave him a sword called in history Murakumo (the black-dark cloud). On receiving it Yamato went to the Eastern states, and on arriving at Tsuruga, its rebels tried to burn him to death, by setting fire to the plain. But drawing his sword, he cleared the ground around him so that he was uninjured, and the wind changing the rebels were themselves overtaken by the flames. He then rushed upon them and scattered them like leaves. The sword was thenceforward called Kusanagi (the grass-mower). He then advanced toward Katsura (the country opposite to Yedo across the gulf). In crossing in a large boat the weather became very tempestuous, and the boat was in danger. His wife, who was on board, thought this was by reason of the anger of the dragon god, and she determined to offer her life to appease his wrath, and save her husband and those with him. She jumped into the angry waves and was drowned; and not long after the storm abated, and the prince arrived safely at his destination. After thoroughly subduing the robber hordes, he entered the province Shinano (Shinchin), and ascending the mount Usai, looked over the Eastern states. The remembrance of his wife coming over him, he sighed repeatedly and said, "Agatauma"—(alas, my wife), and from that time the name Adzuma has been given to that portion of the country which skirts the Gulf of Yedo.

He had no sooner vanquished the rebels of Shinano than he was called to Owari; and had to put down similar hordes in Omi. It is told that when he invaded Ifuki mountain a god of the hill changed himself into a long snake and lay down in the road to check his advance. Nothing daunted the brave

prince passed over the body of the reptile; but its poisonous breath produced a great sickness, from which he died at Nobono of Isé in his 30th year.

The Emperor Keiko grieved for him very much; and frequently talked of him with much feeling. He made a progress to see the provinces Yamato had conquered, and built himself a palace in Isé. He returned, however, to his capital of Makimuku before long, and died in the palace of Taka-anawa.

His successor, the 13th Emperor, was Shomu Tenno, and after him came Chuai Tenno, son of Yamato Daké. His reign forms an epoch in the annals of Japan, inasmuch as it was he who planned the first invasion of Corea. He had gone to Echizen and Nagato, and was resolved at the head of his army to punish the rebels of Kumaso. As he advanced, a god met him and advised him to turn his attention to the West. "There is there a very rich land, of which you may easily take possession." He did not at once follow the advice, but stayed to punish the rebels; and therefore he was smitten with a disease and died. His widow the Empress Jingo Kôgô, succeeded him; and appealed to the god whether, as her husband had been slain for his disobedience, it was his desire that she should punish the rebels of her own land, or go to Corea first. He told her to destroy the robbers first and then go to Corea. In obedience to this command she placed herself at the head of her army and having forced her enemies to submit to her government, she set forth for Corea, which she subjugated without fighting a single battle; forcing it to pay an annual tribute. Returning in triumph, she arrived at Tsukushi, where she bore a prince who was named Ojin.

The book from which the foregoing is taken strangely enough mentions not one circumstance as worthy of record in this Emperor's reign; yet he succeeded his mother, under the title of Ojin Tenno; and at his death was deified as Hatchiman—the god of war. He was famous for all sorts of manly exercises and few of his subjects could equal him either in horsemanship or in archery. Dur-

ing his reign too, Ojin introduced the use of the Chinese character in writing. Ojin is believed to have been of imperial descent, his ancestors having been of the Han dynasty in China; but he is said to have arrived in Japan from Corea.

The temple at Kamakura most visited by foreigners in their excursions from Yokohama, is dedicated to Hatchiman, and all over the country are temples large or small bearing his name.

In a mere genealogical table, it is perhaps not to be expected that any extensive details of the occurrences of each reign should be given; but considering the incidents that have been related of some of the other emperors, it does seem strange that one so remarkable should have been passed without any remark whatever.

After the death of Ojin Tenno, there was a contest between his two sons Wakaroko and Nintoku, which should succeed. But the contest was of a very different character to those usually recorded on such occasions. The desire of the elder brother Nintoku was that Wakaroko should reign; but he hesitated, declaring that he was not the rightful heir, and would not deprive his brother of the honours which were his due. The consequence was that, both holding back, each in favour of the other, there was literally an interregnum of three years; when, rather than occupy his brother's seat, Wakaroko committed suicide, and thus Nintoku was obliged to undertake the imperial duties. He proved a most excellent and benevolent ruler. In spite of his virtue, however, rebellion was rife, and he had to put it down with arms in hand. To Tamichi, one of his generals, the task was allotted. He was killed and his army fled. But his soul changed into a huge snake, and bit the enemy so that they died in numbers.

It is written that about this time, a monster appeared in Hida, who had two heads, four hands and four feet. He acted against the Emperor's orders, and had to be, and was, punished for his crime.

This Emperor received about this time, a present of a chrysanthemum from China, and

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TEMPLE OF TENSIO DAIBU AT HONMURA.

from that period this flower has been adopted as the Imperial monog or coat of arms. This most excellent Emperor died at Naniwa.

The principal event of the reign of his successor, the 18th Emperor, Richiu Tenno, was his promulgation of an order to send proper officers into all provinces of the Empire, to collect the national records.

Hanaho Tenno followed, and after him came Ingiyo Tenno. Falling sick of a lingering disease, he sent to Shinra and Corea for a physician; and one having been found, prescribed successfully for him, and introduced a better system of medical practice into the country. The Emperor loaded him with presents and he remained in the land. The Empress of Ingiyo was a most lovely woman. It is said that her body glistened through her garments; and she is worshipped as the goddess of song. Ingiyo died in the forty second year of his reign; and was succeeded by Anko Tenno. Nothing creditable is told of this prince. His first act was a murder, and nothing else is mentioned by the genealogist.

Yuriaki Tenno succeeded. As he was hunting one day a wild boar charged one of his attendants. The man in his fright retreated before the furious brute, and to save himself swarmed up a tree. The boar then turned upon the Emperor who with wonderful strength seized the animal and kicked it to death. He was about to kill his cowardly servant, but the Empress, who was present, advised him to spare his worthless life—as he was no better than a beast. The Emperor yielded, and he and the Empress returned to the capital in the same carriage.

During his reign, the Shinra people who had paid tribute ever since the Empress Jingo's days, revolted; and refused to pay tribute any longer. He sent a large army under four princes to enforce his rights, but they fell out among themselves, and fought against each other—so that many of their men were killed in these battles and many others died of disease, and in the end, the army was totally routed, and driven back with terrible slaughter.

In this reign the value of the silkworm was prominently brought to public notice, and mulberry plants were distributed and planted in many provinces.

On the death of the Emperor the prince of Hoshigawa murdered the eldest son, and heir to the throne, in hopes of being chosen himself to occupy the imperial dignity. He was disappointed, however, and put to death for his crime. The successor of Yuriaki therefore was Seinei Teano, and after him Kenso Tenno.

Kenso was the grandson of Richiu Teano, his father being Prince Ichibé; but in consequence of political crime he and his brother Okei had escaped from the capital and resided in the district of Akashi, Harima. When Seinei Teano died, they were the nearest male heirs; and his brother Okei was sent for. He refused to accept the proffered dignity, and a princess, the daughter of Anemiyu, ascended the throne. She died in less than three months, and accordingly Kenso assumed the imperial robes.

Buritsu Tenno who came after Kenso, was a most cruel and wicked man. For his amusement or to gratify his curiosity he hesitated at no crime; and considering some of his deeds—had nothing worse than sending his vassals up trees to shoot at them with bow and arrow, and laugh as they fell wounded or slain, to be recorded—he might be a saint. There is a kind of morbid satisfaction in perceiving that he died of an agonizing disease. Even his most faithful servants did not mourn for him.

Keitai Tenno, who succeeded was the descendant of Ojin; and had lived at Etchizen with his mother. Revolts occurred in his days, but they were put down with vigour.

He was succeeded by Amka Teano; and he in his turn by Senka Teano.

In his reign the Shinra people attacked Hamana. The Emperor immediately ordered his servant Otomo to collect an army and march to its protection. His wife Tayohimé followed the army, and tradition says, that she was changed into a large stone with grief at seeing her husband depart.

The next emperor was Kenmei Tenno. He sent an ambassador to Corea, and in return the Coreans sent Japan the Buddhist religion. The ruler of Hiyakusai sent an ambassador, with an idol and many sacred books. Much opposition was made to this, but the emperor himself worshipped the idol at Mukabara. A pestilence which broke out at this time, was attributed to the anger of the Sinto gods. So many persons died that the genealogist says they numbered half the empire. The people represented the calamity to the emperor, who to appease the gods, ordered the idol to be thrown into the sea at Naniwa; and the temple at Mukabara to be burnt to the ground. But even this did not have the desired effect.

The ambassador who had been sent to Corea, Hadesu, on his return, when the snow was deep upon the shores of Corea, lost his little son, to his great grief. He caused great search to be made for him, and there were discovered in the snow the foot-prints of

a tiger. Following the footprints, he came to a cave from which the fierce animal sprung out upon him. But he gallantly seized it, and killed it by a thrust in the throat with his sword. He stripped off the skin, and brought it to Japan.

On the death of Kenmei Tenno, the throne was filled by Bitatsu Tenno, to whom the Coreans again sent an idol and sacred books as before. Shinra — (one division of Corea), also offered an image of Shaka, which exists to this day in the monastery of Kofukuj; and from this period the Buddhist's faith gradually supplanted the Sinto in the affections of the people.

The next Emperor was Yomei Tenno, and to him succeeded Kokiyoku Tenno, who is called the 36th of the dynasty. In his reign the epoch was first settled and was called Taika. In the 7th month he relinquished the throne to a prince of Karu, and was the first of the Emperors who so abdicated.

(To be continued.)

CONSECRATION OF DAI-KIO-IN.

LATE ZO-JO-JI, SHIRA.

THE ANOIKET religion of Japan is that named Shinto—which being interpreted simply means "the religion of the Gods." If, however, it be asked what idea the word 'gods' is intended to convey, we confess ourselves altogether at sea. Some Japanese will say that there is but one god, and that all others so called are not really deities; but they do not, so far as our experience goes, attempt to explain what they are; and if they be not gods the history of the origin of their emperors altogether falls to the ground. But most of the people believe that the gods are legion, and have little notion of any one god. In fact, after much endeavour to find out from different Japanese what their faith is, we have not been able to get any decided and definite notion on the subject.

Having written thus far we read it to a Japanese gentleman who happened to come in. He said, "Well, perhaps you may obtain a definite notion. In your Christian religion, you speak of your three persons in

one God. Now our idea is that all the gods are one. We attribute to one the power over one department of nature and to another power of a different character, but we believe them all to be contained as it were in one deity." This certainly is the most insid explanation we have ever yet had; and we accept it as the belief of a very sincere and thinking man, but we are satisfied that it is not the belief of the people at large.

Shintoism has for some centuries only held a place side by side with Buddhism; and probably would have died out altogether but for the fact that it is the religion of the Mikados, and its gods are the accepted ancestors of the emperors. To dispute their divinity therefore would be to take away the main prop of the imperial authority. Practically it is beyond a doubt that at this present time, there is an immense amount of actual infidelity in Japan. People know not what to believe—and believe nothing. But the amount of superstition, even among those

of whom better things might be expected, is very deplorable.

Buddhism, although introduced into the country so much later than Shintoism, has, from its very establishment, taken a hold on the affections of the people far exceeding that of the older religion. At the time when the Tycoons exercised imperial command it was all abounding; and the proportion of Shinto miyas to Buddhist temples was very small. Even in Kioto the ancient residence of the Mikado, the Buddhist sects were more powerful than the Shinto; and this fact borne in mind, it seems more than remarkable that the mere governmental orders should suffice to swamp the popular creed and to restore the ancient religion to its original place.

It is easily comprehensible that the Mikado's Government should desire to see Shintoism flourish, but it is all but incredible that the nation at large should so quietly acquiesce in the change.

It was of importance to the chiefs in the late revolution that they should make the Mikado's authority to shine with the utmost lustre in the eyes of the people. It was their only show of right. Without it they were rebels pure and simple; and even with it they had all they could do to keep down a more determined opposition than they met with. It was the flag of the Mikado which they carried, to which the people bowed; and they did so, as seeing in him the descendant of the gods, and one to whom they accord authority even over the gods. The Emperor is verily and indeed believed by the faithful to be before the gods in rank and in power; and it is with him even to command them.

It has been frequently complained of in early numbers of the *Far East* that the new régime has most rigorously carried into effect measures having for their end the casting contempt upon Buddhism. For a long time the Kiohushe—or department of religion—all of whose sympathies are, of course, now, Shinto, has been endeavouring to obtain from the Buddhist priests to whom its charge was entrusted, the high temple of Zōjōji, at Shiha. They desired it, as was at first de-

clared, for a great hall of assembly—but for a long time their wish was resisted; and it is only within the past two or three months that they have attained their end. The image of Hendjon which has hitherto given so great a sanctity to the building, was solemnly removed some weeks ago, into the temple which serves as the shrine of the second Tycoon of the Ieyas dynasty; and that being gone, the altars and everything that appertained to the old service were cleared away, and the temple now appears as a vast hall, admirably adapted for several congregations to listen to various preachers all holding forth at the same time, if desired.

What the exact design of the Kiohushe now is, we find it difficult to learn. These facts are, however, plain:—viz., that the place is in future to be purely Shinto; yet that the department sees the importance of conciliating and reconciling all the Buddhist sects. These sects are as numerous, and as bitter in their animosities towards each other, as the most rigidly righteous of Christian sects; and if they can be reconciled, why truly the age of miracles is not past.

We have from time to time given so many views of Shiha, that the general aspect of the place, and particularly of the large temple must be tolerably familiar to our readers. The aspect of the whole locality is now greatly altered, and we would that we were possessed of a thousand tongues vituperative power, to inveigh against the worse than Goths and Vandals, who have converted this most sacred and beautiful spot into a nest of dirty shanties, rowdy mat sheds, and noisy brawls.

We have always believed the original story told us by the Buddhist priests more than a year ago, that the first intention of the authorities in allowing this place to be so desecrated was especially to alienate the minds of the people from the idea of its sanctity. Subsequently we observed that the priests themselves were glad enough to avail themselves of the means of making money which the changes afforded. But now we believe that not only would they acquiesce in, but that they would actively support, anything

and everything that has for its end the attraction of the multitude, and which brings grist to the mill.

The Kiobnaho have had a large timber torii erected in front of the great gate of the big temple; and, within the temple itself, the area of which has, as we have described, been completely cleared, there is a simple Shinto altar at the back, and on this there is nought but the mirror, which is the emblem of the purity of the Deity. The 17th of this month saw the commencement of the consecration of the temple under its new proprietors.

How the intelligence of each a ceremony is spread abroad to all corners of the city—which is one of magnificent distances—is something to be wondered at. For not one of the native papers had anything about it. Yet on the morning of the 17th the crowds began to radiate from all parts towards the common centre. From an early hour there were to be seen little parties of men and lads in every ward of the city rigging up bamboo poles with flags and devices which were to be carried in procession to the site. All the men of each ward, or it may be of each trade, were dressed alike, and most of them had small bronze bells suspended from their waists, over their right hips, and tinkling with every movement of their bodies.

On such occasions, Yedo is a city of the most unearthly yelling conceivable. As the various processions pass through the streets, they uplift their voices in most horrible and discordant cries, uttering no words, but simply giving a prolonged A-a-a-h-a-a—which as each one holds as long as he can, and then taking a good inspiration commences again, is never ceasing—it seems without beginning and without end—and the fellows who indulge in it have their throats distended, their faces veined and swollen, and their eyes actually protruding with the unwonted exertion; and oh! how sore their poor throats must be when they come to the close of the day.

We need not tell of the general appearance of these motley processions. Suffice it that most of them are the bearers of some kind of offerings, which they bring to the temple,

and give to the proper priests or attendants, and if as it often happens, it be of bulky character, it is neatly piled up outside the building, with the name of the district which presented it. The individual members of the procession, then go up the steps of the temple, throw a few cash into the centre of the hall over the heads of the crowds already there, and among the favoured few who are admitted within the rails. They peer curiously, find there is nothing to be seen but a great crowd; and retire; not one, we are morally certain having the slightest idea what is being done, or what all the fuss is about.

Most of those from whom any answer could be obtained at all, replied sheepishly to our enquiries, that they did not know what was going on. A few said that Jismu Tenno—the first of the earthly ancestors of the Mikado, who was also the first emperor of Japan, 2,600 years ago, had come to the temple. The priests, however, published a paper of which the following is a translation. It is likely to give as much information as may be obtained elsewhere. It is headed

1.—AMENO MINAKA NUSHI
NO MIKOTO.

1.—TAKAMI MUSUBI 3.—KAMOMI MUSUBI
NO KAMI. NO KAMI.

4.—AMA TERASU OUGAMI
(Tenaho Daijin).

The four gods who have been welcomed to Dai Kio In, are the great Gods, boundless in honour and glory. Particularly the three first named from whom proceeded (who turned into) the earth and all that it contains. Mankind, birds, insects, fish, grass, trees and the beginning of all these things are the alternation of these three gods, and as there is nothing apart from these gods, so the life of mankind is from the benevolence of them. The god named AMA TERASU OUGAMI (Tenaho Daijin), is the great ancestor of the emperor, and the god of the Sun. It is well known to all people that this god is benevolent, for he gives light every day. Therefore you ought particularly to honour him.

Is it not sad that since the world was made, nobody understands the origin of things;

THE FAR EAST.



GOING—Meal Time.

that we are descendants of the gods; and that mankind and all things grow by the work of god? Therefore the people ought to seek the origin, and return one millionth part of God's benevolence. They ought to obey the government orders; be industrious in their calling; and to pray to the gods for real happiness and prosperity in the family, and the deep protection of God.

Well! their morning prayer should be:—
'Kakemokumō cashikoki amatzumiwoya no
e kami tachi yono mamori hino mamori ni
mamori tameyo, sakiwaiye tamayito, Cash'-
cogi, cash'comi, cash'comi mōs.' (Oh, ye
great and holy gods—heaven's great fore-
fathers, pray protect us by day and by night,
and let us live happy. We bow with reve-
rence.)

The temple is no longer called Zōjōji, but
DAI KIO IN.

On the 18th the crowds were greater even
than on the 17th. The priests of all sects
had places allotted for them—Buddhists on
one side, Shinto on the other; and besides
there was plenty of room for numerous per-
sons in court costume, whose business or duty
we could not learn. As for the priests they
ever and anon rose from their seats and form-
ing themselves into a kind of irregular pro-
cession went forward and saluted the altar.
Their light silk and gauze-like robes of all
colours, were very pretty, and the court
dresses opposite to them were also very
bright and attractive.

In the Temple close or yard, there were
sundry booths—one of which was of a superior
kind to the rest, neatly matted; and on this
there was to be some dancing, but we saw it
not.

About 4 o'clock P.M. on the 18th there ar-
rived the van of a procession which was the
longest and the best worth seeing of any we
have encountered in Japan. It was the great
festival day of the Hoki sect of Buddhists, and

these came with hosts of their followers to
the dedication of DAI KIO IN. They not
only varied the scene by presenting an or-
ganised and complete train, perhaps a mile
long or more, with all sorts of noticeable
trophies—such for instance as a boat on wheels,
full of offerings and of people, and very rich
decorations throughout—but they varied the
sound by the persons preceding each trophy
holding a small drum by a handle in the left
hand, and striking it with a small stick they
carried in the right. They drummed strictly
in time, and instead of the eternal ah-a-a—
of the ordinary crowds, they uttered some
words in a low tone, but also in time with
the beating. It must be tedious work to
make one of these processions—for they move
at a snail's pace at the best; and the most of
the time they are standing still, impeded by
the crowds, or by other things.

Several of the shrines of the Tyecons were
so far opened to the public, that they were
permitted to pass through the court-yards
and peep through the holes of the carvings
in the gateways at the inner doors. Even
now the shrines are considered too sacred for
common Japanese to see them. All for-
eigners who visit Yedo manage to obtain en-
trance by means of a little palm-tickling, and
probably Japanese who would use the same
kind of key might find the doors open to
them; but strangely enough, they seem to
deem the places too holy; and this acts as a
damp on their curiosity.

Our own impression is that notwithstand-
ing all the efforts of the religious department,
the days of these religions are numbered.
How it will be brought about or how soon, it
is not for us to prophesy. But that Japan
will be Christian within the lifetime of some
who have been present at these ceremonies is
our firm belief. Let the truth work. A little
patience and it must prevail.



THE ILLUSTRATIONS.

THE CANAL AND HOMURA.

JAPAN, it is said, suffers from the lack of inland water communication. None of its rivers water any great extent of country, and few of them are navigable even for shallow native boats above a few miles—say thirty to fifty. Yet the people know the value of water carriage—and all towns that can possibly avail themselves of it, have canals cut in all directions round and through them, so as to lighten and cheapen labour.

Yokohama when first laid out as a settlement for foreigners, was not neglected in this respect, and by cutting a canal in the rear of it from a creek on one side to a small river on the other, the sea washing its frontage—it was made into a complete island. There were other canals cut in the native town, but they became so offensive that they have all been filled up, and in their stead good solid streets have been made.

For a long time the creek on the south eastern side of the foreign settlement, although useful, was anything but wholesome or ornamental—but of late the Japanese Government have gone to the charge of deepening and widening it, and have built a good substantial wall on either side. There have always been three bridges forming a communication between Yokohama and its suburb Homura, but only with the enlargement of the canal have they been improved in size and quality, and the middle one—that seen most prominently in the picture opposite page 4 is a very well built one of its kind. It will be long before the Japanese learn wisdom. They have deepened the creek, and made a good canal of it, but they left the bar at the mouth of it, and consequently there are always, twice a day, several hours during which none but boats drawing the lightest possible draught of water can cross either in or out. Yet they attach such importance to it that they have produced it as a good wide canal some three miles to the southward, so that it forms a direct communi-

cation, and a short cut for boats, between Yokohama and Mississippi Bay.

The photograph at page 6, taken from the same spot shows the modest grove in which stands the little temple dedicated to Tencho Daijin, in the village of Homura.

THE BATH.

THOSE who wrote of Japan in the early days of foreign intercourse—from Sir Rutherford Alcock downwards—have mentioned as a common sight, the public tubbing of the natives. Some who have written later have called in question the accuracy of their predecessors, because they had not seen the same thing themselves; and a few have even gone the length of defending the modesty of the nation, as if from the unjust aspersions to which it had been subjected.

We must admit that we have never seen in Yedo or Yokohama such exhibitions as have been described by those who were in Japan before us; but in the country it is quite a common thing. It should seem unnecessary in large villages or towns, as the public bathhouses are universal, and universally used by the classes for whom they are intended. Of course, in the houses of the better classes, there is always a bath room for the use of the household;—but in the country it is quite usual to have a large tub outside the house, in which all the inmates purify themselves after the labours of the day. Sometimes the tub is supplied with hot water from a large iron copper close by, but just as often there is an arrangement in connection with the tub itself, (as shown in the picture) by which the man who seeks absolution can get it as hot as he pleases. And truly it is marvellous to see the heat they do subject themselves too. They come out of their bath into the cold air, as red as boiled lobsters, and they love to sit in the cold air a bit before they put on their clothes. In the public bathhouses it was usual before foreigners came to the country

THE FAR EAST.



THE BATH.

to have but one large room occupying the whole of the ground floor, in which the sexes laved promiscuously; but now in most of the more respectable ones, there is a division, the men occupying one side and the women the other. But even now the attendants are men, and it is customary for them to assist both sides indiscriminately in their ablutions.

GO ZEN.

IF bread is the staff of life with Europeans, so is rice with Asiatics. It is the staple food of the people, and with a little soy or pickle or some other simple condiment is often the only food of the lower classes in Japan from month's end to month's end. They do not rejoice in the knives, forks and spoons of civilization, nor use their fingers like the East Indians; but they use a couple of skewer-like sticks, which they call *Aashi*, and we call chop-sticks; and uncommonly deftly they apply them to all the necessary purposes. Foreigners can only manage them after much practice, and some can never get the knack.

It is strikingly curious to see them eat for the first time. The rice is brought up in a beautifully clean tub, which holds enough for the day's consumption. It is as often served cold as hot, and the *modus operandi* is as follows:—We will suppose it is a simple meal of the simplest classes. A small table about 9 to 12 inches square and 6 to 9 inches high is placed sometimes in the middle of the feeders, sometimes one to each person. On this table are two or three small dishes—perhaps one has some slices of cold fish, another some pickles, lily root, green ginger and horse-radish, another a little soy and so on. A maid servant fills a small basin about the size of a breakfast cup with *Gosen* (rice) from the tub, and offering one to each person, it is taken in the left hand, and being held close to the mouth, the contents are thrust from the basin into the mouth most cleverly; ever and anon there is a pause to take a slice of the fish, which is rendered more palatable by being dipped in the soy. This with an occasional peck at the other little dishes forms the repast. Of course richer people have richer food—but although

sometimes their meal consists of many courses, and all beautifully served, they only take a peck at each, and have a considerable interval between the courses. It is unusual to drink with the meal—but a little warm water officiates at its close; the richer folk taking an occasional cup of *saki*—wine made from rice—between times.

If the food of the common people is simple in the extreme, the entertainments of the rich are sometimes masterpieces of artistic excellence both in the preparation of the food and in its display. Sometimes the guests may sit round a scenic arrangement as of a luxuriant island, or a beautiful domain in *petto*, all the dishes being arranged as parts of the scene. It is quite unique, and different to anything seen elsewhere.

THE OLD TREE AT THE AMERICAN LEGATION, YEDO.

A RELIC of the past. A noble old trunk of a noble old tree, which unfortunately was struck by lightning years ago—but what remains, continues to be “a hale old tree”—and may be so “when a thousand years are gone.” It is one of the most venerable antiquities of the city of Yedo.

THE SWORD SETTER.

THE noblest trade in Japan was of old that of the sword-maker—just as in Europe was that of the armourer. The sword was the most precious possession of every samurai or gentleman; and it was deemed so disgraceful for a man to lose his sword—even though it might be stolen from him while he slept, that he could not retain his rank until he recovered it. Many a man has committed suicide in consequence of the loss of his sword, and many a family has sunk from the highest consideration in the clan to the lowest through such a misfortune.

Mr. Mitford in an introduction to one of his ‘*Tales*’ says:

“The occupation of a swordsmith is an honourable profession, the members of which are men of gentle blood. In a country where

trade is looked down upon as degrading, it is strange to find this single exception to the general rule. The traditions of the craft are many and curious. During the most critical moment of the forging of the sword, when the steel edge is being welded into the body of the iron blade, it is a custom which still obtains among old-fashioned armourers to put on the cap and robes worn by the King, or nobles of the Mikado's court, and, closing the doors of the workshop, to labour in secrecy and freedom from interruption, the half gloom adding to the mystery of the operation. Sometimes the occasion is even invested with a certain sanctity, a tasselled cord of straw, such as is hung before the shrines of the Kami, or native gods of Japan, being suspended between two bamboo poles in the forge, which for the nonce is converted into a holy altar.

"At Osaka, I lived opposite to one Kusano Yoshiaki, a swordsmith, a most intelligent and amiable gentleman, who was famous throughout his neighbourhood for his good and charitable deeds. His idea was, that having been bred up to a calling which trades in life and death, he was bound, so far as in him lay, to atone for this by seeking to alleviate the suffering which is in the world; and he carried out his principle to the extent of impoverishing himself. No neighbour ever appealed to him in vain for help in tending the sick or burying the dead. No beggar or leper was ever turned from his door without receiving some mark of his bounty, whether in money or in kind. Nor was his scrupulous honesty less remarkable than his charity. While other smiths are in the habit of earning large sums of money by counterfeiting the marks of the famous makers of old, he was able to boast that he had never turned out a weapon which bore any other mark than his own. From his father and his forefathers he inherited his trade, which, in his turn, he will hand over to his son—a hard-worked, honest, and sturdy man, the clank of whose hammer and anvil may be heard from daybreak to sundown.

"The treacherous edge of the Japanese sword is notorious. It is said that the best blades will in the hands of an expert swordsman cut

through the dead bodies of three men, laid one upon the other, at a blow. The swords of the Shogun used to be tried upon the corpses of executed criminals; the public headman was entrusted with the duty, and for a "nose medicine," or bribe of two *han* (about three shillings), would substitute the weapon of a private individual for that of his Lord. Dogs and beggars, lying helpless by the roadside, not unfrequently serve to test a ruffian's sword; but the executioner earns many a fee from those who wish to see how their blades will cut off a head.

The statesman who shall enact a law forbidding the carrying of this deadly weapon will indeed have deserved well of his country; but it will be a difficult task to undertake, and a dangerous one. I would not give much for that man's life. The hand of every swash-buckler in the empire would be against him. One day as we were talking over this and other kindred subjects, a friend of mine, a man of advanced and liberal views, wrote down his opinion, *more Japonico*, in a verse of poetry which ran as follows:—"I would that all the swords and dirks in the country might be collected in one place and molten down, and that, from the metal so produced, one huge sword might be forged, which, being the only blade left, should be the girded sword of Great Japan."

We are happy to say that in this year of grace 1873, the custom of wearing the two swords is abolished simply through permission having been given to all to do as they liked. The upper class at once set the example of disuse.

GOING TO FENCING SCHOOL.

IF the trade of a sword-maker was honorable—what must have been the *status* of him who yielded the weapon most skilfully. It was the highest praise that could be accorded to a man, to admit that he was a good swordsmen; and the teachers of sword-exercise were always men of mark. The picture at page 12 is that of a young samurai on his way to his lesson, and how he played is shown in the next picture which we have called

THE FAR EAST.



OLD TOWER AT THE AMERICAN LEGATION, YEDO.

AT PLAY.

At these bouts, the greatest possible courtesy is displayed. One—however skilful himself—will ask another—however much his inferior, to condescend to give him a lesson in fencing; the other will reply in a similar self-deprecia-

tory style, and the practising goes on in the best of tempers. They hit hard though, and the hands, head and arms get terribly knocked about in spite of the defensive clothing. On this subject we have much to tell, which we will reserve for other occasions.

THE PERIOD.

THE BUDGET OF JAPAN.

To all the Departments of the Administration and to the Local Authorities throughout the Country.

In the memorial presented some days back by Inouyé Kaoru, ex Vice-Minister of the Treasury and Shibusawa Shigékazu, attaché of the Third Rank at the Treasury, there are some erroneous statements. I instructed the Counsellor-of-State, Chief Commissioner of the Affairs of the Treasury, to make a more careful examination of the budget, and he has now prepared and sent in the annexed Report, which I communicate to you for your information.

9th day, 6th month, 6th year of Meiji,

(June 9th, 1873.)

(Signed) SANJO SAN'EYOSHI,
Prime Minister.

The Counsellor-of-State Okuma Shigénobu respectfully addresses His Excellency the Prime Minister:—

The views lately put forward by the ex-Vice Minister of the Treasury, Inouyé Kaoru, and Shibusawa Shigékazu, Attaché of the third rank, in the memorial which they presented to Your Excellency as they were about to resign office, were undoubtedly suggested by patriotic feelings, but their statements overstepped the truth, and their arguments were too vehement. With respect to the estimate of expenditure and income for the year, it was chiefly based upon rough calculations

made merely from memory. These were Your Excellency's reasons for rejecting the document instead of adopting it.

In consequence of the memorial in question having been inadvertently published in the newspapers, Japanese and foreign subjects being naturally led to believe in its accuracy by the fact of its authors having been the chief officers of the department, much confusion of public opinion has resulted. Shigénobu, on being honoured with his present office of Chief Commissioner of the Treasury received a special Imperial Mandate to explain to exact condition of the finances. He proceeded to the Treasury, and made searching inquiry, of its chief officers, examined its books and records, and having calculated the true amounts, obtained the correct figures as given in the enclosed memorandum. He has therefore drawn up a statement which he has the honour to submit to you.

No argument is required to prove that upon the administration of the Finances are dependent the safety and peril of the Empire, and if they be mismanaged incalculable calamities may arise in the snapping of a finger. If the case were such as these two gentlemen have asserted it to be, Japanese and foreign subjects would have diminished faith and confidence in our Government, and doubt would be produced thereby. The result would be most grave. I therefore desire most earnestly that the statement of the year's accounts which I have now prepared and hand in may be at once publicly proclaimed to Japanese and for-

sign subjects, in order that their doubts may be dissolved and public discussion be arrested.

With the highest respect.

This income for the year contains the totals which will be obtained by collecting the amount of taxes which has been estimated for the present financial year upon the basis of the items of the revenue in late years. Hitherto, when the revenue came to be actually collected, there was constantly a falling off from the amount, owing to various irregularities, such as "not yet paid in" or "payment deferred," etcetera. But now the actual yield will be definitely superintended, these irregularities will be reformed, and the national affairs will be brought into order, so that while the amount of the annual income may increase, there is not the slightest reason why it should diminish.

As the expenditure for the year is calculated upon the items of last year, there cannot be any large difference in the future. But when the fixed expenditures are reduced by economy, and the national affairs are brought into order the annual expenditure may be diminished. As, however, incidental expenditure is difficult to estimate beforehand, the amount of this item may perhaps be increased beyond what is here given. But that the annual income will suffice to meet the expenditure is a matter which certainly does not admit of doubt.

The reasons why the statement of income expenditure lately put forth in London, the similar statement taken to the Austrian Exposition by our Envoy and the amounts of the income and expenditure for the year hereinafter stated differ from each other shall be explained. Most of the taxes paid by our common people are paid in rice, which is not the case in other countries. A rise or fall in the price of rice produces, therefore, a great difference in the amount received or expended. In fact, although, the price of rice has reached its lowest limit this year, we still have an income for the year of the sums here stated.

Further, we have lately had the wars of 1868 and 1869, and the reform which consisted in transforming the daimiates into prefectures has been carried out, which necessitated enormous expenditures and gave rise to corresponding differences in the calculations during a space of two or three months. The reformation of the law of taxation has also caused great differences in the amount of the revenue. But since the transformation of the daimiates into prefectures has been completed, and a commencement has been made of reforming the law of taxation,* while the enterprises taken in hand may be largely increased in proportion to the daily and monthly increase of the revenue, it needs no argument to show that the annual income exceeds the annual expenditure.

The amounts given here for fixed and incidental expenditure are of course not exact figures. The expenditure on the numerous works which have to be undertaken in inaugurating a new era, such as the construction of railways, the erection of lighthouses, the construction of telegraphs, the formation of various factories, the building of public offices and barracks, has been included, and the total of expenditure next year will certainly be less. After the above mentioned works have once been completed, they will not require to be reconstructed each year. The only expenditure required will be the comparatively trifling outlay on repairs, and besides, there is no doubt that they will produce profits. So that as year succeeds year the expenditure will decrease. Even if the income should fall short of the fixed sum, the comparative urgency and importance of the works, which as mentioned above, have to be undertaken, can be estimated, and those which are of minor urgency and importance can be deferred until the following year. I repeat, therefore, that

* *Note in original.* For instance the Government had rights over the land under cultivation which resembled those of absolute property in it, but titledeeds have been granted and the people have received proofs of their own property in it. The former system of payment in rice has been abolished, and fixed taxes to be paid in money have been substituted, so that the annual income will no longer be liable to fluctuations depending on the price of rice.

there is no danger of the income, even at its lowest limit, not sufficing to meet the expenditure. The works completely carried out and the sums expended thereon shall be clearly stated in the budget published from year to year.

As to the public debt, although we have incurred an internal and a foreign debt, there is a provision for reducing the foreign debt by fixing the allowances of the *Kuazoku* (nobles) and *Shizoku* (two-sworded men), and by establishing a rule for making good deficiencies with the surplus thus obtained. There is a fund for meeting the internal debt, namely the money and rice lent by the Government to private individuals. Although paper money has been issued, there is a 'Special Reserve Fund' to meet this, which is deposited in the godowns of the Treasury. An intelligible explanation of these three articles will shortly be carefully prepared and published.

FINANCIAL STATEMENT OF EXPECTED INCOME AND EXPENDITURE FOR THE SIXTH YEAR OF MEIJI (1873.)

Income.	Yen.	Yen.
I.—Direct Taxes.....		
Land Tax	40,263,568.60	
Ground-rent, license to trade and other taxes in the three Cities (of Yedo, Kioto and Osaka).....	310,523.48.3	
All sorts of license-tickets.....	836,000	
Ship tax.....	34,000	
Servants, Carriage and Horse tax.....	63,235	41,006,448.28.3
II.—Stamps.....		1,300,000
III.—Taxes on alcoholic liquors.....		
miscellaneous taxes.....		
Alcoholic liquors.....	774,600	
Oil-pressing	66,000	
Sugar.....	287,707	
Miscellaneous and IV.—Maritime customs and other taxes.....	1,020,934	2,137,641
Tokio.....	4,694	
Yokohama	1,270,481	
Hiogo.....	305,238	
Osaka.....	89,334	
Nagasaki.....	153,723	
Niigata.....	449	1,823,909

Income.	Yen.	Yen.
V.—Post-office, railway and Telegraph.....		
Post-office	200,000	
Railways and Telegraphs.....	200,000	400,000
VI.—Revenue of the Hokkaido		
Taxes on Produce.....	310,000	
Maritime Customs.....	22,000	
Direct taxes, various.....	6,812.50	338,812.50
VII.—Various Incidental Receipts.....		
Government loans and interests.....	1,221,982.50	
Sale of escheats.....	308,090	
Fines.....	200,000	
	1,730,072.50	
Totals—		
Ordinary Income.....		47,006,810.78.3
Incidental Income.....		1,730,072.50
Total Income for the year.....		Yen 48,736,883.28.3

EXPENDITURE.

	Yen.	Yen.
I.—Redemption of public debt: Public debt bearing no interest, of which the principal is to be paid back, instalments for the 5th and 6th year of Meiji.....	508,700	
Public debt bearing interest, and repayable along with interest instalments for the 5th & 6th year of Meiji	1,100,400	
Internal debt to be repaid at once.....	250,000	
Foreign debt principal.....	450,000	
Foreign debt interest.....	370,000	2,679,100
II.—Pensions.....		12,613,816.38.5
III.—Buildings, repairs to do, and river embankments.....		4,000,000
IV.—Foreign relations.....		100,640
V.—Council of State.....		370,000
VI.—The Department of Government: along with the Fin and Ken Foreign Office.....	168,700	
Finance Department.....	893,109	
War Department	8,000,000	
Naval Department	1,800,000	
Department of Education.....	1,300,000	
Department of Religion.....	60,000	

EXPENDITURE.—Continued.

	Yen.	Yen.
Public Works.....	2,900,000	
Department of Justice	630,000	
The Imperial Household.....	648,562.80.9	
The Yezo Colonization Department	1,177,812.50	
The Three Fu.....	800,341	
The Ken.....	2,992,267.	21,355,672.10.9*
VII.—Police of Fu and Ken and expense of arrest of criminals.		
Police force of three Fu	679,313	
Police force of Ken with expense of arrest of criminal	270,637	860,000
VIII.—Legations to America, England, France and Austria		89,300
IX.—Consulates at New York and six other Ports		21,060
X.—Incidental Expenditure.		
Reform of the Postal Service, printing notes to be exchanged for those issued by the Han, printing public debt bonds, etc.	1,642,600	
Expenses of the Ambassadors Plenipotentiary when visiting foreign countries.....	172,300	
Austrian Exhibition	242,130	
Funds to meet incidental expenditure	2,500,000	4,567,030
Total Ordinary Expenditure		42,035,488.46.4
Total Incidental Expenditure		4,567,030
Grand Total of Expenditure		Yen 46,602,518.46.4
Grand Total of Income	48,736,863.28.3	
Grand Total of Expenditure	46,602,518.46.4	
Surplus of Income over Expenditure		Yen 2,140,364.81.9

* There are some discrepancies in the additions of totals, but they are probably susceptible of explanation.

PUBLIC DEBT.

	Yen.
Internal debt with interest.....	13,755,878
Without interest.....	12,718,478
Total.....	26,474,351
Of this there has been repaid this year's and last year's instalments together with such sums as are payable at once, amounting to.....	763,700
Balance to be repaid next year and the year following.....	25,710,651
Foreign Debt.....	6,509,030
Total of Foreign and Internal Debt.....	31,224,701

Asiatic Society of Japan.

A RESOLVA Meeting of the Society was held, on the 7th June, in the Public Hall. The Chair was taken by the Vice-President Rev. S. R. Brown, D.D., at about 9 o'clock.

After the Minutes of the previous meeting had been read, the Secretary announced the names of new members, as follows:—Senor Rodriguez y Munoz, Robt. M. Brown Esq., and C. A. Flanders, Esq.

A Paper was then read by W. G. Aston, Esq., on "Russian Descents in Sagalien and Itorap in 1805 and 1806." This Paper embodied a great many curious and interesting particulars, illustrative of the condition of affairs in Japan, some seventy years ago; and, in the discussion which followed, frequent reference was made to the scantiness and vagueness of the information formerly possessed in regard to Japan and its resources.

In reply to a question, Mr. Aston said that it could not well be ascertained, whether the several Descents mentioned in his Paper were undertaken by the Russian Imperial Authority, or were only acts of Provincial Governors; though there was no doubt that the Embassy which arrived at Nagasaki in 1804 was sent by the Czar Alexander to the Tai-kun.

Dr. Brown referred to the difficulty experienced on his arrival here thirteen years since, in becoming acquainted with the actual state of the Country and congratulated the Society on having a field for their researches, which was so full of interest, and had been so little explored.

THE FAR EAST.



THE SWORD SMITH

Sir Harry Parkes recalled the fact that one of the objects of the visit of the "Morrison," coming from the one side to Japan, had been the restoration of shipwrecked sailors; while these Russian visits, from the other side, had the same object.

The inefficiency of the soldiery, as exhibited in the Paper, was remarkable, and highly illustrative of the time when "striped cloth" played so large a part in the fortification of the country; the time when Japanese affairs were surrounded by a haze which greatly interfered with a true estimate of their real importance. He referred to the narrative of Golownin's four years' captivity as one of the most valuable and interesting sources of information as to what Japan was at that period.

In response to a statement that Lord Elgin had remarked, in 1858, upon the rumour that his Treaty was made when the Taikun was no longer living. Mr. Satow observed that such was probably the case—the Taikun having died in July while the Treaties were signed in August of that year.

The Secretary stated that there was in his hands a Paper on the Winds and Currents of the Japanese Islands, which might be read, if desired; but Mr. Howell suggested that the subject was one of sufficient importance to be considered separately, at a meeting devoted expressly to its discussion. No notice had been given that such a paper was to be read, and if brought forward now, some complaint might reasonably be made by members of the Society who were specially interested in the subject which it treated.

THE REBELLION in Hojo Ken which it was hoped at the arrival of the last intelligence had been quieted, again broke out; and the assistance of the Tsuyama Ken samourai had to be availed of to put it down. The men of Tsuyama Ken acted so judiciously, that they succeeded in restoring order—but the leaders have not yet been taken.

MUCH APPREHENSION is felt in many districts, in consequence of the dryness of the season, and in some it is already said, that even should

there be a good rainfall now, the rice crop cannot be much more than half that of last year. There have been severe hail storms too, in different directions; one at Tchikuma Ken on the 23rd May, having done an immense amount of damage to the growing crops.

A most determined murder and suicide were committed on Tuesday afternoon, at Kaiyunsabashi—near Mitsuo's Bank. A man was riding in a jinrikisha with a young woman, when suddenly a pedestrian drew a short sword from an umbrella and made two thrusts at the man in the jinrikisha, stabbing him to the heart. Death was instantaneous. The murderer fled, but finding that escape was hopeless, he thrust the sword through his own neck, and fell dead. The reason of the crime has yet to be told. The young woman has to be examined, and in all probability it will be the old story.

WE HAVE to report the destruction of that handsome block of buildings, known as No. 32 Water Street; in which were situated the following offices, *Japan Mail Daily Advertiser*, Messrs. Pitman & Co., Messrs. Cheshire & Co., and Capt. D. Scott. The fire broke out on Sunday at about 2.15 a.m., the engines were some time in coming up, and the usual want of water was experienced. From the *Daily Advertiser*, which appeared at its usual hour this morning, we learn that the fire commenced either in Mr. W. G. Howell's or Mr. Prince's rooms. Mr. Prince imagines in the former as he saw the glare of fire under the door of Mr. Howell's room.

We append the following account from the *Daily Advertiser* :—

The origin of the fire is at present unknown. It is certain that it must have broken out in one of two rooms, the front one in the occupation of Mr. Prince and the back one used by Mr. W. G. Howell, but it is impossible to say in which of these two. Mr. Prince states that he was guided to the latter by the glare of the flames beneath the door but did not enter the room; and a gentleman who arrived about the same time tells us that observing, on entering the room below occupied by Mr. Cheshire

that the fire had its seat in one of the upper rooms, he proceeded up-stairs, entered the door of Mr. Howell's room and observed a dull flame issuing from the party wall which divided it from the front apartment. He was about to save some portion of Mr. Howell's library, when the draft which the open door had admitted fanned up the flames violently and he was compelled to retire. The front room furnished as a sitting room is little used by Mr. Prince, and he cannot call to mind having entered it on Saturday. Mr. Howell quitted his apartment at about six o'clock after having extinguished a small lamp which he had in use.

The chief losers by the fire are the proprietor of the *Japan Mail*, who suffers the loss of a stock of paper, furniture, &c., and a valuable library of books, together insured for \$7,000; some books, the printing of which had just been completed and which were ready for the binder, and the papers of the Asiatic Society, the latter being all uninsured. The books of the establishment were fortunately rescued.

In addition to this Mr. Cheshire has, it is feared, lost the greatest part of his property, insured for \$500:—Mr. Prince has lost all his furniture, prints, jewellery, &c. insured for \$3,000; Captain Scott, insured for \$1,500 has only saved a portion of his effects, and estimates his loss from uninsured property at \$2,000.

The building on No. 32, passed into the hands of Mr. W. J. Alt, some little time since, and we are informed that the portion which has been burnt down was insured for a sufficient sum in the Lancashire Insurance Office. The heaviest loss, apart from this, will fall upon the Imperial Fire Office which had an aggregate risk of some \$10,000 on the property contained in the premises of the *Japan Mail* and the furniture and effects of Mr. Prince.

It is only right to add that to the energy and promptitude of the different fire companies the limitation of the area of the fire is largely due, and that their conduct on the occasion is deserving of the highest praise.

GOVERNMENT has notified that no students who have been educated abroad may be employed in government offices without informing

the Education Department. And further no students who have been abroad at government expense on the condition of serving their country on their return, may be hired either by Japanese or foreigners, without special permission of the Mombusho. These decrees are quite reasonable; and except in very rare cases are no bar to a man's engagement, but to guard against possibilities. Many persons would be glad to get into their employ, and pay a liberal salary to, persons who have received a good education abroad, and thus government might be left in the lurch after all the expense it has been at, in the support and schooling of these young fellows; and that would never do.

WE ARE following hard on the heels of England; and perhaps woman's rights may yet become one of the great questions in the political arena of Japan some day. As it is, an order has been published signed by Sanjo Daijin, to the effect that all women may stamp important deeds or writings with their own personal stamp.

AGENTS have engaged Dr. Junghean and the Satsuma physician Adachi Morinari as heads of the hospital they are establishing, and for which purpose Nishi Honganji monastery has been appropriated. Strict orders have also been issued respecting vaccination.

IN YOKOHAMA there is the patrol of the British Camp by the drum and fife band of the Royal Marines at half past nine every night. In Yedo the Imperial Marines have got ahead of that. Each night at about the same hour, the band which has been entirely instructed under Mr. Fonten, formerly bandmaster of H. M. 10th Regiment plays in its own quarters in Shiba; and at that quiet hour its martial strains may be pleasantly heard by any who may be within a certain distance. We last night heard the band under the favouring circumstance of complete quiet, as we passed through Shiba just at the time it commenced to play; and we do not know to whom to give the higher praise;—to Mr. Fonten whose exertions must have been most indefatigable to

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Come to Exercise School.

bring his pupils to such a degree of excellence; or to the pupils themselves who must have paid great attention to their teacher, and practised well and patiently. The music they played was all of the march character, and the last of the three pieces they played the old Highland quickstep "The garb of auld Gaul" was played with such spirit as would have warmed the heart and roused the courage of any soldier—let alone those of the Black Watch, the 42nd Highlanders, who have adopted it as their regimental march, who certainly would have been surprised to hear it played as it was last night by Japanese, who a few months ago never had a foreign musical instrument in their hand. We all remember the first appearance of the "Satenma band" in the Public Gardens, Yokohama; when they played the two marches—"The Lincolnshire poacher"—the regimental march of the 10th Regiment, and this one we have mentioned above. But that was a performance by mere children as compared with the present band. We heard some time since, that the great difficulty Mr. Fenton had to contend against, was, the changing of the pupils. As soon as they made some little progress, it was supposed they were capable of teaching others, and so were removed for that purpose. We have no hesitation in telling Mr. Fenton that apart from one or two roughnesses of which in the general excellence we are unwilling to take further notice, the performance betrayed nothing of the kind.

THE MIKADO received a few days ago, all the Chiji and Sanji of Ken and Fu, at the imperial residence (Kiusin Yashiki) and addressed a few words to them of which the following is the gist:—

As yet I cannot consider the empire civilized, and to you I have delegated the difficult task of civilizing it. The duties are very heavy, but you Chiji and Sanji, must obey me and be industrious in carrying out my wishes.

THE KIROBUKHO, (Department of Religion), has published that six women whose names are given have been appointed preachers by the department. Attention is to be paid to them as

they "are rich in knowledge." Even the ages of the ladies are given, and they range from 15 to 57. We should fancy the juveniles particularly safe religious guides, likely to have many followers.

A SAMOURAI of Awamori Ken one of the officials—Shimosawa Yasiyoshi, has written to Kiyohusho a letter, which that department has sent to the Nishin Shinjishi for publication. In it, he states that among all the good to be obtained from foreign countries there is also some bad—but the worst of all is the Christian religion. "It is like a sea of blood, and the only thing to keep it back is the holy Shinto religion." It is his wish that this religion be made universal, and therefore, although he has an expensive family to support he has saved up two rios which he sends to the department, in hopes that although it is but as one hair in nine oxen, and one drop in an ocean, still every little may help.

ON 11th instant, the remains of Colonel Okosko of the Imperial Marines, were interred in the Takanawa Cemetery, the Naval band playing the Dead March in Saul at the head of the procession, and other ceremonies such as are observed at Military and Naval funerals in foreign countries, being followed.

OKURASHO has notified, that all Persons dealing in silk must have a license, and that any one breaking this rule, will be punished.

An unfortunate affair took place on the 12th instant, on board the British ship *Eastern Star*. The chief officer in a drunken rage ill-treated one of the crew, who at length stabbed him with a knife and he died immediately. The medical evidence is that the wound was not sufficient of itself to cause death, which resulted from the bursting of an aneurism, probably produced by the excitement. The man is being tried for manslaughter.

So strongly permeated is the whole population of the interior with the prejudices of the past, that we are constantly hearing of difficul-

ties arising. The troubles lately described as obtaining in the Hojo Clan, have not been put down, without an outbreak, which shows the ruling passion. Yetas, who, our readers are aware, have lately had all their disabilities removed, cannot be so quietly acknowledged by the people as they have been by the Mikado. Several of them were recently captured by the mob, and actually about half a score were burnt. The authorities did all they could to put down the mob, but they did not succeed until they called in the aid of the military from Osaka. All is quiet now: but in all probability the ringleader, if caught will himself be burnt.

An accident of somewhat serious character happened on the 6th instant, to a man named Sakata Denkich, who had bought a wooden box of cartridges, and in opening it with a hammer, he caused the caps to explode; and not only was he himself severely injured, but his wife and a friend also. They are terribly hurt, but it is expected they will soon recover.

One of the government orders issued on the 19th inst., by the Education Department, provides, that in future no foreign teachers may be employed without a license. All who are so employed now, must be dispensed with at the end of the term of their engagement; and those who wish for re-employment must undergo an examination and obtain a license. But "the first thing that all schools must bear in mind is, that no teacher of the Christian religion may be employed."

A man named Kawane Kozaburo, having been for a long time ill, on the 4th of this month, committed suicide by hanging himself. His wife missed him for some time, and at length going upstairs, found him suspended by the neck, quite dead, and a letter on the mat at his feet. The reason he gave for his act was a remarkable one. He said, that when he was 17 years of age he vowed to Buddha that if he had not become famous by the time

he reached 30 years of age, he would die. Having arrived at that age, and seeing no prospect of his attaining greatness he was overcome with sorrow, and determined to carry his vow into execution. He pathetically winds up his heroics with an appeal to his wife to look after their children.

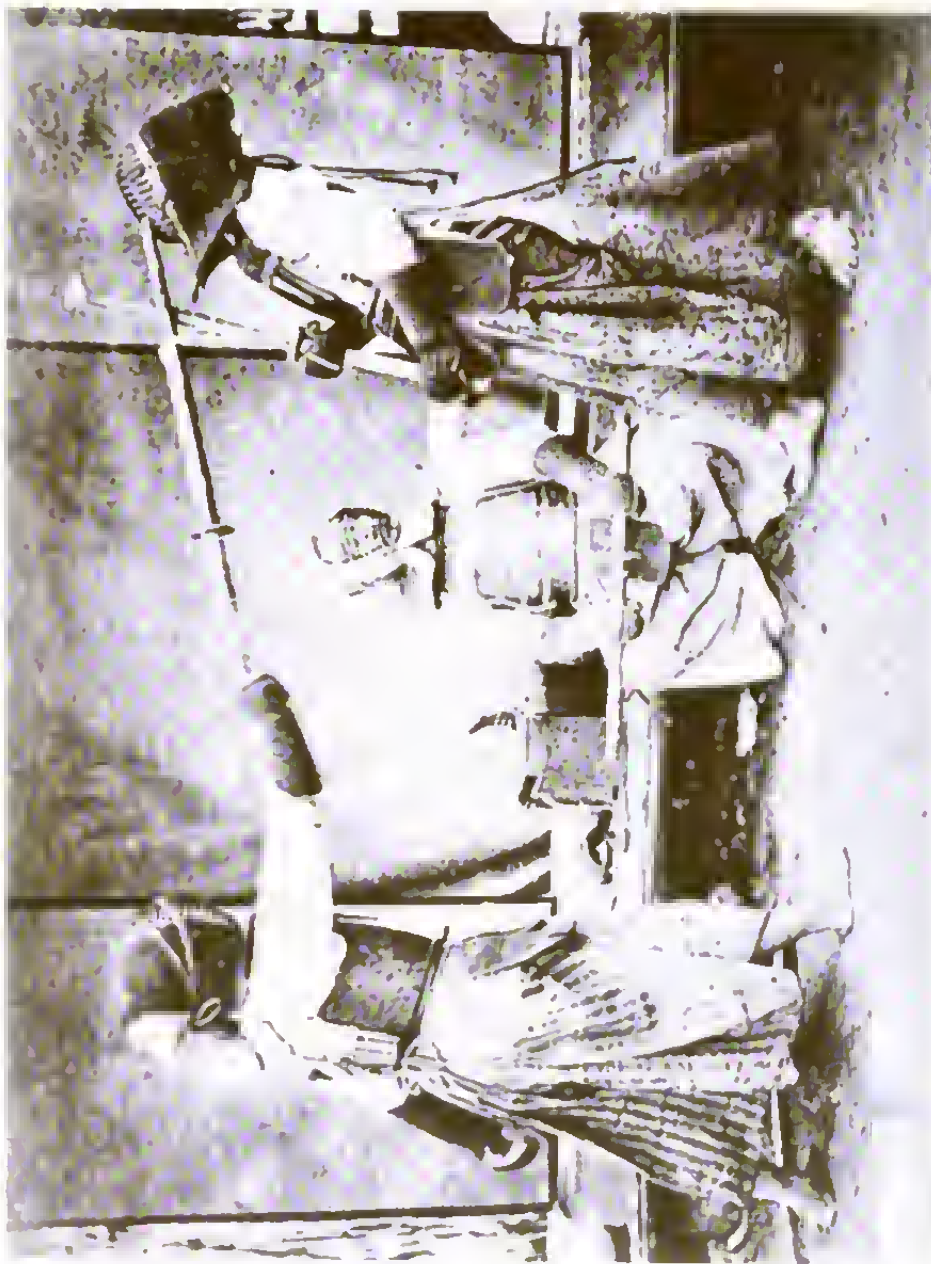
Two men, named Toyokichi and Jinsaburo, of the former class, formerly banished for robbery, having undergone their term of sentence, and on regaining their liberty returned to their previous dishonest ways, were lately brought up before Shihosho (Judicial) and sentenced to be hung; which sentence has been carried into execution.

AN ATTEMPT at murder was made a few days ago by one Tamajiro, a cake-seller in Yodo. He had some time ago married a respectable young woman, who found him to be an idle worthless sot, and after enduring his offensiveness as long as she could, she applied to her father, who obtained for her a divorce. A few days ago, whilst going with a friend to a bath-house, the wretched fellow from whom she had parted, rushed forward from a place where he had been lying in wait, stabbed her in the back with a short sword, and fled. The woman with whom the poor wounded creature was, took her at once to her house, and obtained surgical assistance. The wound was found to be fully four inches deep, but happily no vital part was injured, and there are fair hopes of the woman's recovering. The police have secured the man, and he awaits his trial.

A YACHT RACE took place on Saturday last at 3 p.m., between Mr. Tripp's *Sea Lark*, Mr. Oalwey's *Sea Gull* and Mr. Wako's *Torment*, for \$30 each; the course was round the Light Ship, Powder Hulks, wreck of the *America*, and end opposite the Club.

The Race ended as follows:

Mr. Wake's <i>Torment</i>	1
Mr. Galwey's <i>Sea Gull</i>	2
Mr. Tripp's <i>Sea Lark</i>	3



At Play.

THE *MEYASUNAKO* (boxes at the entrance to Court houses, to receive petitions, &c.) which were in all *Fu* and *Ken*, are henceforward abolished.

Kataki-nochi.

A *KERAI* of the daimio of Goto, named Matzono-tatatera, and his younger brother, Kehei, desired to revenge the murder of their father Ichinoshin, and searched for seven years to find his assassin.

The particulars of the case are as follows:—Seven years ago, their father, while with the daimio in Yedo, had a dispute with a *kerai* of the same clan named Yamaguchi Kakutaro who, getting the worst of the argument, in a fit of passion killed him and then fled. At that time the eldest brother was 17 years, the younger one, 14. According to the old custom, the mother and children requested and obtained the permission of their daimio to search for and revenge the death of their father. They travelled all over the country; but could hear nothing of the man for six years: at last, by chance, last year they heard that he was now a priest in the temple called Taisiji in Yedo. They immediately went there, but were informed that he had left, and gone to Kioto. This was a great disappointment; but they determined to follow him, and went to Kioto. There, after hunting a long time, they were told that he was in the temple called Genknji. They started there; but were again disappointed; for the head priest informed them that he had left a month since for Osaka. By way of getting some further information, Tatatzura told the priest that he was the younger brother of Kakutaro, and desired much to meet him. The old man, thinking this was true, then said "he is no longer called Kakutaro, but goes by the name of Zenru." This information obtained, he started in a ferry-boat down to Osaka, and as luck would have it, heard from some one on board that a man of that name and answering to his description was in Osaka, and that he was no more a priest, but poor and like a beggar. But still the avenger of blood was not successful; for, although he went in every

hole and corner of Osaka, he could not find him. The brothers were now at a loss what to do, and by chance went south, in the direction of Simonosaki, when, on coming to a town named Bingo Fukuyama, they beheld a number of soldiers drilling in a field, and drawing near to watch their movements, the brothers saw in the ranks their long sought for enemy. Immediately Tatatzura went up to the commanding officer, and, telling his story, pointed out the man and requested permission to kill him. This desire was not complied with. The officer informed him he was very sorry, but only a few days since a notification was issued by the Government forbidding any one from performing *kataki-nochi* (avenging bloodshed). This was a sad blow, as he had then to make formal application to have the man arrested. This application was made; but in the meantime Kakutaro managed to desert. So the matter rests, with the exception that the Government are taking active measures to have him arrested and on the notice boards in Yokohama and all over the country rewards are offered for his apprehension. They also describe the occurrence and are read with great interest by hundreds every day.

A CERTAIN woman, name and address given in the daily manuscript newspaper of Tokei, jumped off the Obashi, or great bridge, into the river. Four police fished out the would-be suicide, resuscitated her, with the aid of a doctor, and called upon her guardian, who was her brother-in-law, to take care of her. To be brought back to life by policemen, and consigned to receive reluctant rice and *daikon* from an unwilling brother-in-law is not so romantic as being picked up, and made the subject of a poem, —supposing Japanese Tom Hoods be plentiful, who could easily write. "Take her up tenderly" etc., but perhaps the damsel will think better of it, and the brother-in-law may treat her so kindly that she will never jump off bridges again.

ONE of the last mercantile novelties in the capital, is the sale of bread in the streets. For several months past, regular bakeries have been

established in different parts of the city, and very good bread has been baked, and served to those wishing to cultivate foreign tastes, and to support their life on the foreigner's staff. Biscuits and cakes too, have been sold from the cake-stands in the street for many months past. Evidently there is a demand for the new delicacy. It is sold either in large loaves, or in slices. The vendor does not always seem to understand the cause of its hardening, or if he does his customers do not seem to care much about it. Some of the loaves exposed for sale are covered with a mould that would be of a rich green color, but for the great quantity of dust with which it is mingled. Neither of these additions seem to blunt the keen appetites of those who are determined to be fashionable and eat the foreigner's food, and so, the green and dusty slices are toasted brown, and sell like hot cakes. The addition of the native soy, though adding zest to the new luxury, according to Japanese taste, would hardly be deemed an improvement by those used to lubricating the staff of life with butter. This latter luxury is not yet in demand among the natives notwithstanding the large number of cows and dairies in the capital.

THERE was a grand review of the Imperial Marines and the Marine Artillery, in the Barrack Square, Yedo, on Monday last, the 23rd instant. His Majesty the Mikado was present, and was evidently, exceedingly well pleased at the manner and precision with which everything was done. The march past, firing, skirmishing, &c., would have done no discredit to a foreign regiment, and Lieut. Hawes R.M.A. well merited the honour conferred on him in being presented to the Emperor, at His Majesty's desire, by the Minister of Marine. The band, (which, if it goes on improving as it is now doing, will soon be entitled to the title of "excellent"), of the Marines did its duty throughout the proceedings, and to Mr. Fenton the indefatigable Band master, the honour of a presentation to His Majesty was also accorded.

A CURIOUS geological phenomenon might now be witnessed by scientists, if they could only get to see it, at a village called Naka-no-matsumura in the Kashiwazaki Ken. A former tributary to the river Niigata-gawa has been dry for some centuries, and fields cultivated in its bed. It has now suddenly broken out again as a rapid torrent, drained the wells of the locality and ruined a monastery. From our translation it would seem that it disappears again in the earth, and the inhabitants, looking upon it as dangerous, inform the Okura-sho.

POLITICAL READINGS are the latest novelty. A good man in Shimane Ken, named Mochida, appears to have visited Tokai (Yedo) and returned from the capital with a bundle of newspapers, which have since furnished the subjects of evening dissertations to his assembled relations on the progress of Japan. The authorities, seemingly are delighted with this, and have recommended the central government to reward him.

A Japanese junk owned by an Ariwatarigori merchant has been run down by the P. M. S. S. Co.'s Steamer Oregonian in the sea of Soshu Minra at 10 o'clock p.m., the 26th inst. The junk endeavoured to avoid the steamer, but had not sufficient time to get out of her path. The crew consisting of four men were rescued—they were not doomed to become food for fishes—but the cargo of tea was entirely lost. The junk was on her way from Shimidzu-no-minato to Yokohama.

The birth of another monstrosity is reported from Dai-san-dai-ku. A cow belonging to a farmer named Yedo-ritaro gave birth to a calf with a second head growing from the left side of the neck. It died within an hour after its birth.

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THE FAR EAST.

A MONTHLY

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A PERSONAL NARRATIVE.



WAS born in the province of Etchizen at a village near the city of Fookui in the year 1853. My father was a samourai of the clan, famous as a teacher of sword exercise, and in this accomplishment I made considerable progress from my earliest years. At the age of 10, I was adopted by a gentleman, who took me to Kioto. He held office in the household of the Tycoon: and when Iyemochi came to Kioto, he asked my adopted father to bring me to the castle sometimes, to play. This was my introduction to the palace. I never received the appointment of page to the Tycoon, but I for some time filled the duties, and during the period that elapsed between the death of Iyemochi and the fall of the Tycoonate, I saw much that will probably be of interest to the readers of the *Far East*.

Iyemochi was but a youth when he was appointed to the office, which was in 1858, after the death of his predecessor who had died shortly after receiving the letter of the President of the United States which had been brought by Commodore Perry.

Iyemochi was the son of the Prince of Kiishin, one of the Gosanké—or three royal houses—Mito, Owari and Kii, from whom alone the selection could be made. He married the sister of the Mikado, Kadsumia, a most amiable princess, of about the same age as himself.

The first time I saw him was in the year 1866. My adopted father was Oscha Goyonin*—the head of all the pages, an important office—inasmuch as in addition to the supervision of all departments of the palace, the duty included that of personal private attendant on the Tycoon, and the conveyance to him of all communications from the Goro-

* Equivalent to Lord Chamberlain.

jio. In those days too, it was necessary for all daimies to reside in Yedo during a portion of every year, and on their arrival they were expected to attend at the castle to offer their felicitations to the Tycoon, and present the offerings they invariably brought from their provinces. It was the business of my adopted father to introduce these high visitors; and of course he was held in great consideration accordingly.

I was never at the castle in Yedo. It was when the Tycoon went to Kioto that I first was taken to the palace in that city—the famous castle of Nijō, of which the readers of the *Far East* have heard, as having been the residence of Nohutado the son of Nohunaga, in the 16th century.

My entrance to the palace was the result of an order from the Tycoon to my adopted father to bring me, that he might see me; and I, being at the time about 13 years of age, was admitted by the private entrance leading to the ladies' quarters. I shall never forget the first emotions I experienced on my entrance. I was met by numerous young and beautiful female attendants, who led me into the royal presence in the ladies' palace. At that time Kadzuma had not arrived. I found Iyemochi without any kind of state, seated on a heavily embroidered silk f'tong, and although the room was, like all other Japanese rooms, without any great amount of furniture, yet to my young vision, everything bore the aspect of richness and superiority. The Tycoon was in his manner wonderfully gentle and kind, and treated me so condescendingly, that I felt I could devote my life to his service and never leave him. He spoke to me familiarly, and seemed satisfied with me; for he asked me to come and amuse myself in the palace precincts whenever I liked, and gave orders to my father accordingly; and this invitation was considered as a command, which it would have been impolite and ill-mannered not to obey. I went many times, but I did not always see the Tycoon. Invariably I was received in the ladies' palace, and tea and sweetmeats were offered to me, according to the Japanese custom, but never in the presence of His

Highness. After a short time Iyemochi was called to Choshu by the troubles in that province. He left for Aki, and I remaining in Kioto never saw him again, as he was seized with illness on the way, and proceeded to Osaka, where he died. Previous to his death, I left Kioto for Yedo where my true father and brothers were anxious to see me. After a stay of some months I returned to Kioto, and was presented by my adopted father to Yoshihisa—better known by foreigners as Stots'hashi, and by Japanese as Keiki. I never spoke of or to him then by his name. The term most generally used was Gozen,—literally Your Majesty or Your Highness—pronounced exactly as the same word signifying food. From this time I was very much at the palace—Wakasa yasbiki—about four cho distant from the castle of Nijō where the former Tycoon had resided. I was now instructed in the duties of a page to his highness, but never regularly received the appointment; nor did I actually take up my permanent quarters in the palace. My duties were to convey all messages to and from his highness, to make tea for him—an art which has to be learnt, and only few attain to perfection—and generally to attend upon him in turn with other pages.

When first I was honoured by being introduced to him, I was accompanied by a young friend about my own age. I was, as before, taken into the ladies' quarters, where the Tycoon was seated; and to my astonishment and delight he filled a cup with wine for me with his own hand. There may have been about ten ladies present, the remainder being in their own apartments. They were all beautiful and noble looking—different to any I had ever seen before, except in the castle of Nijō. His Highness, as I was about to depart, asked me to write a verse of poetry in large Chinese characters; and one of the ladies having gracefully brought and handed to me the *sudari* or writing materials, I wrote five or six verses. His Highness, however, did not allow me to go at once, but condescendingly took me to the lake where was a boat used by him for his diversion, and he rowed me about for some little time. He

also fished with a net, and showed me how to throw it. Afterwards he saw a hawk making beautiful circles in the air, and having a revolver with him, he fired at and killed it. From this I discovered the truth of the report I had heard of his extraordinary skill with the pistol. I have often seen him shoot since, and very rarely did he miss his mark.

He was so kind that I love to dwell upon his goodness. Before I left he gave me a foreign musical box, several sheets of foreign paper—at that time comparatively rare among Japanese, a gun, and the hawk which he had shot; and I returned home literally laden with his favours. Such was my first experience of Keiki-sama. On my return home, my adopted father was quite rejoiced to find how greatly I had been honoured, and it served as a theme of conversation for long afterwards. Many times afterwards I went to the palace, and was always treated in the same generous manner by the Tycoon, as well as by the ladies and all the household.

Those were halcyon days for me. I had an eminent Chinese scholar to instruct me, and I loved to receive his praises for my progress and industry. I went to see everything that was of note in the metropolis, either for its beauty, its antiquity or its historical associations; and it seemed as if life was all sunshine. Especially when I look back upon it do I see a bright broad path of light illumining that period, throwing all that was before it and that followed into the deeper darkness. My adopted father treated me with boundless affection, and my future seemed marked out in a bright and happy career; but it was not to last for ever, as I shall have occasion to show.

As I increased the number of my visits. I found myself gradually and almost insensibly performing the duties of a page. It is hard to describe to those unacquainted with Japanese habits, what these duties were; but they will be better understood if I state what was the usual routine of life in the palace.

The Tycoon generally rose about 8 o'clock in the morning, and at once performed his

toilet, one of the pages dressing his hair for him every day. The strings with which his hair was bound were of course new every morning, and he never wore anything twice. I distinctly wish to be understood that I do not mean that his underclothing only was new, but every portion of his dress, which was principally of the richest silk. Of course his sleeping apartment was in the palace of ladies. Having finished his toilet he took a simple breakfast. Seven or eight zen (small tables about a foot or 18 inches square and 8 or 9 inches high—beautifully lacquered) were placed before him, each with some kind of fish or condiment upon it. All kinds of food, brought from every portion of the empire, found a place here, and he generally took his morning meal by himself. Unfortunately his wife was not with him in Kioto, having remained in Yedo when he accompanied Iyemochi south.

At 10 o'clock, he would go to the Court, and see his gorogio or ministers and attend to business of the empire. At noon he usually went to the palace of male attendants, and proceeded to amuse himself. He was a very clever sportsman as well as an excellent equestrian; and the next few hours were devoted to such enjoyments. He was fond of shooting with bow and arrow, as well as with the gun, and was a first rate hawk. About 3 or 4 o'clock he returned to the ladies' palace, and there recreated himself until the evening. If the weather was very warm, the ladies fanned him while he enjoyed his *dolce far niente*. About six o'clock he dined, the display of food at this meal being very great and splendidly laid out. He dined by himself, his ladies attending upon him, often to the number of twenty or even more. Dinner was generally prolonged to between 10 and 11 o'clock, after which he soon retired for the night. Occasionally, but not often, he was entertained with music—but the samisen was not allowed to be played in the palace, as it was considered too common and vulgar. The Koto and many other instruments were used; some of them, I know, less appreciated by foreigners than by Japanese; but a large proportion of my

countrymen think of the foreign bands what foreigners think of ours—that their music is unmitigated noise. In this opinion I do not share.

Such was the current life from day to day in the palace. But it must be remembered that I am writing of the time when the Tokugawa power was in the last stage of decay. All even then seemed splendid to me, and I have often thought since, what must it have been in its glory?

From what I have said it will be pretty well understood how I was occupied when I went to the palace. Although myself not of a strong physique, yet I had been taught sword exercise by my father from my earliest years. I was therefore by no means contemptible as a competitor in such play. I was also a fair handler of the spear and bow and arrow—but unless especially invited, I never presumed to exhibit my powers in the palace. One of the Tycoon's greatest enjoyments, and in which he was very skilful, was *Dakia* (hockey on horseback), and in this he would ask some of the pages to join his game. He would also occasionally order them to shoot with him—but this more rarely. I am not an accomplished horseman, but the little I know, he taught me.

Whilst such was the superficial life in the palace, we all knew that there was a load on the mind of our master, which it required a determined man to bear. Although we were in his presence so constantly we did not hear much of what was going on in the government. There were times when he seemed more disturbed than at others, but, as a rule, he was calm and incommunicative. I cannot now think that his life could have been happy—for he had no companions. Even a daimio was looked upon as so immeasurably his inferior that for them to associate was impossible. A daimio entering his presence must bow his head to the floor, and remain in that position throughout the interview; consequently none could be invited to sit with him; and all he saw of them or any other person was strictly as a matter of state business, and crowded with etiquette.

I well remember the excitement in Kioto as the time approached for opening Osaka and Hiogo to foreigners. I was but 15 years old, and yet I fully recollect that my prejudices against foreigners were as strong as those of others of my countrymen. I never heard the Tycoon make any remark about them; although I was present when at Osaka the French Minister visited him, and received a sword with the Tokugawa badge as a gift, which he immediately transferred to his sword belt and wore as he left the palace. I also was present when an English photographer from one of the English men-of-war, was invited to take the Tycoon's portrait, and I had the honour of receiving a copy of the portrait, in conjunction with my adopted father. I have it still. I do not think I was present at the reception of the English Minister, although I recollect the occasion.

Towards the end of the first year of Meiji, when we were all looking for the day on which the ports should be opened, things began to assume a very remarkable aspect.

Messengers were constantly entering and leaving the palace, and interviews were accorded at all hours to princes or their keroo. We knew that things were assuming a dangerous shape, and yet it did not seem likely that there could be any attempt to overthrow the rule of the Tycoon. I do not mean to say that his highness shewed no anxiety, for he certainly did on more than one occasion give evidence of the doubts he was enduring; but I cannot think he really apprehended a forcible downfall. Looking back to those occurrences, and knowing much more now than I did then of what was moving around me, I fancy he would not have been sorry had he been himself the means of introducing the changes which have taken place; but to be honest, I did not think much about such things in those days. A most extraordinary calm prevailed in Kioto for two or three days before the war commenced. All the people foresaw that a great struggle was imminent, and they shut up their houses and did not attempt to do any business.



PREPARING HERBS FOR MEDICINE.

It was in the month of January 1868, that Keiki privately left Kioto castle, (Nijō), to which he had changed his residence, and went down to Osaka. He rode on horseback accompanied by very few attendants who were also on horses. He arrived at Osaka castle in safety, very early in the morning of the following day, and a conference took place with his officers as to the best course to pursue. Some urged that he should return the power committed to him, into the hands of the Emperor (as I believe he had previously done but the Mikado would not accept his resignation); whilst others advised that he should place himself at the head of the numerous clans who were faithful to him, and fight the clans who were raising the rebellion. The clans Satsuma, Chōshū and Tosa were the chief of the disaffected; and we knew that it was ambition on the part of the Satsuma clan that was working most potently against our master.

The Tycoon had not been many days in Osaka, when he received a commend from the Mikado to return to Kioto, and preparations were made to go with a large and powerful force. The van had started, but it would be yet four days before the entire army had left the castle, and the Tycoon was to accompany the last. On the van reaching Fushimi, they met with the advanced guard of the three clans, who opposed their passage through the town. Whilst the colloquy was proceeding, a tremendous volley of rifles was heard, and bullets flew like hail-stones from both sides of a bamboo grove. This was the commencement of the civil war, and that day many were killed and wounded. The news of the fight quickly spread, and of course the Tycoon heard of it. That day his highness was granting an audience to a karō of one of the chief daimios who had joined what was afterwards known as the Kwangun party, and the karō was urging him to shew a bold front, and guaranteed that not a sword should be drawn against him. All of a sudden, a messenger hastened in and announced that the battle of Fushimi had been fought; and immediately all was in confusion.

The battle was in favour of the three clans. In the midst of it a most lamentable defection took place. The Todo clan who had been located in Fushimi, went over to the enemy and fought against their comrades. The great progenitor of this family had been one of the most faithful followers of Iyeyasu, and no one would have thought it possible for such a base desertion to take place. I had gone to Osaka with my adopted father when he went there with the Tycoon; I was therefore an eye witness of what was going on. Immediately on hearing of the battle and the defeat of his troops, Keiki gave orders to prepare for his departure for Yedo. My adopted father therefore hurriedly secured a boat from a boathouse near Shinsei Bathi; and in this His Highness made the best of his way to the ships in harbour. We heard that he and some of his Orogio and officers had reached the *Kai Yuo Maru* in safety; and that steam had at once been got up, and the course shaped for Yedo.

All our troubles began now; and for my own part I verily hardly know how. My adopted father accompanied His Highness, and I was left alone in the castle. Panic reigned on most of the soldiers. I saw many boxes of treasure each with 1,000 rios, but no one at first thought of taking them.—all thought only of their own lives. At length one officer, cooler than the rest, gave orders to all the soldiers to make the best of their way to Kishū, and the treasure boxes were taken to defray the expenses of the journey. The ladies of the court had been sent to Yedo by sea some days before the outbreak; so there was no fear on their account. The soldiers of the three clans arrived quickly in Osaka, and taking possession of the castle which had been set on fire by the Tokugawa samurai, proceeded to ransack it, whilst some went to the residences of the foreign ministers, which they found deserted. I escaped to Sakai, to the house of a relative; and though it might be supposed that no notice would be taken of a boy of 15 years of age, yet I had not long been in the house, before some Tosa soldiers arrived and proceeded to search it. I fled and got into a fishing boat close to the light

beacon. The fishermen had happened to empty the well of the boat, and into this some other samurai and I squeezed ourselves and drew the boards across the top so as to avoid suspicion. I had left Osaka with the clothes I stood up in. All my effects I had left behind; but my money, of which I had always a liberal supply, I had secured in bundles which I carried round my waist. We made an agreement with the fisherman to take us to Yeshida, now called Toyohashi; about 130 water ri from Sakai. It is needless to tell of the sufferings we endured in that little boat. The sea was very rough, and we were never dry; always one or other of us having to bail out the water with a small bucket. When we reached our destination we heard dreadful reports of the massacre of Tokugawa troops by their opponents; many of which proved to be true. I, however, was in comparative safety, and I need say no more about myself.

The Tycoon arrived in Yedo, and after consultation with his counsellors, he determined to submit implicitly to the Mikado, and to retire to Uyeno, where the graves of his ancestors would surround him. He gave orders that all his supporters should follow his example, and yield obedience to the Emperor. This was variously judged by different minds; but it obtained from many who would have shed the last drop of their blood for him and his cause, the strongest condemnation. He was ordered to leave Yedo and remain at Sumpu, and thither he repaired at once. He has ever since maintained perfect privacy; and no sign has yet been given of even the probability of his return to public life. It has many times been reported that government have made proposals to him; but I doubt their having done anything of the kind; and I hope that should any attempts be made to induce him to re-enter on political life he will continue to resist them.

He lives in retirement indeed; but he is still surrounded by thousands of Tokugawa hata-moto and samourei; and although I am sure he is too loyal to his country to disturb its present tranquillity, yet one signal from him would call to his standard a very formidable

force following. Among the changes that have taken place, the necessity for providing for the dependents of the Tokugawa dynasty suggested that those who were competent and willing to be useful to government should be allowed to transfer their allegiance to Tokaifu—and thus a large number are now loyal subjects of the new order of things: but throughout the empire, there are still some who refuse to serve any but the old house.

On the retirement of Keiki, a boy of eight years old named Kamenosuke the adopted son of Tayeyas of Kiishiu was appointed the head of the Tokugawa; but as all the old ranks have been abolished, he like other daimios is now only Kazoku—a nobleman. His present title is Shinsammi Chiuju, and the present private name of Keiki sama is Ichido.

THE GOLDEN LACQUER.

About ten years ago, the most honorable business among the mechanics of Yedo was that of gold lacquerer. When the daughter of a daimio was married, it was customary to present her with a kango, a quantity of toilet articles and boxes, all having the family mon or device in gold on black or other lacquer. As this portion of the lady's outfit was considered very important, the artists in gold lacquer were not permitted to do them at their own houses, but had to go to the yashiki and work there; it being understood that their charge, however exorbitant, should not be disputed. They were great people in their own way, and always wore silk clothes on such occasions, because cotton clothes were supposed to damage so fine an article. At home they had beautiful houses, generally with two or three fireproof warehouses, and several apprentices were invariably there learning the business. It was a profession which was held in such esteem that even the learners of the trade used to refuse to be adopted into the families of flourishing merchants, because the profits of the gold lacquerers were so ample. But since the changes, there is no longer any demand for these valuable articles, and the trade has sunk into total decay. To such an extent is this the case, that actually some who ten years ago

THE FAR EAST.



FIELD WORK.

looked forward to a profitable career in this business, are now drawing jin-riki-shas. Of old a skilful artist could lacquer with gold as many as 300 badges in a single day; and as this lacquer was always in demand, they were never idle. There are still a few gold lacquerers in the empire, but they have very little patronage. More common lacquerers are plentiful and a different class entirely from the

workers in gold. The latter had special rules for their business, and it was quite a difficult thing to become apprenticed to them. Some of the finest specimens of their workmanship are now in Europe, and ought to command high prices; for the original cost here was, for the reasons above stated, very great, and the daily increasing rarity should enhance the value.

KOTONOKI.

GENEALOGY OF THE EMPERORS.

(Continued from page 8.)

KOWTOKU, the 37th generation from Jinmu Tenno, was the first who forbade the sale of land. He also caused a bridge for the first time to be made across the river Ujikawa. In his reign also funeral rites were fixed and it was forbidden for one person to die for the sake of another, which had previously been esteemed a great virtue. A solemn ceremony was also appointed for New Year's day; and the ranks of government officers and of the people generally were fixed. The epoch of Taika was succeeded by Hukuchi—a large snowy heron from Choshiu being offered to the gods.

The 38th Emperor was Saimo Tenno. Soon after his accession, a friend of Arima the Emperor's nearest relation, revolted against him; but being taken prisoner he was beheaded. The Emperor then sent an expedition to Ashihase country, and completely subjugated it; receiving from it as tribute three living white bears, and the skins of seventy dead ones. Returning, he paid a visit to Tosa, in the island of Shikoku (Sikok'), and was lodged in the palace of Asakura; where he died.

Tenchi Tenno, the 39th ruler, succeeded. It was in this reign that a brave Japanese general named Atsumi invaded Hiyakusai* with a fleet of 170 vessels; and was so successful that he deposed the ruler and usurped his powers. In the following year he advanced to *Shinra, and took or destroyed

many castles and strongholds. An appeal was made to China (Kara as it was then called) for assistance to expel Atsumi and his army; and an immense force was sent in a very short time. A series of bloody battles were fought, and gradually the invaders were driven back step by step, and at length were obliged to return to Japan; but not without insisting upon Hiyakusai acknowledging its condition as a tributary state.

It was in the 10th year of this reign that Daijokuan (the Imperial Council or Government) was first established, and a Prince of Otono, a relative of the Mikado, was invested as its chief with the title of Daijo Daijin (officer of highest rank in the Court of Emperor—Prime Minister).

In this period too, the practise was first introduced of striking the hour upon the large bells of temples, the time being measured by a clepsydra (water glass.)

The 40th Emperor was Temmu Tenno, who no sooner found himself in the possession of power, than he discovered that he was also surrounded by enemies. A prince of Otono collected a large force and designed to destroy him at his residence of Yoshino. The Emperor narrowly escaped; and calling out his troops gave the command to Takashino. A terrible battle was fought at Sada, which ended in the complete defeat and total rout of Otono; who, finding no means of renewing the conflict, retired to a mountain and fell upon his sword, and so died. This

* Part of Corea.

is still alluded to as "the disturbance between Temmu and Otomo.

During this reign many severe storms, earthquakes and other miraculous events took place, which had been previously unknown. It is said that ice (hail stones) as large as peaches fell in the hottest seasons. The reign was also marked by the coinage of silver money; and the boundaries of each province were fixed.

In the 13th year of this Emperor, and on the 10th month. (11-12th month foreign computation), an awful sound like drums reverberated in the eastern direction. On the second day, the earth shook and mountains fell to pieces. The sea, rivers and lakes overflowed, and hundreds of thousands of human beings and animals lost their lives. So many awe-inspiring events succeeded each other all over the Empire that the epoch was changed to *Shichie*. The Emperor died shortly after these convulsions of nature had ceased; and for a time the Empress managed the public affairs. She was the second daughter of the preceding Emperor, and a woman of intellect and warm and generous instincts. She ruled so well and so justly that to this day her wisdom is extolled.

The 41st Emperor was Jitō Tenno, who after an uneventful reign of seven years left the throne to Monmu Tenno, the 42nd in descent from Jimmu. In his reign, a new mode of disposing of the dead was adopted—viz., by cremation. The first corpse so dealt with was that of Jitō Tenno. The annual sacrifice and festival in honour of Omuroius, was also established in the Kioto university at this period.

Genko-in was the 43rd Mikado; and he changed the epoch to *Wato*. In the second year of his reign he removed the capital to Nara. In his fourth year he divided Oshū into two provinces, Oshū and Dewa, besides making other important local changes. There was nothing further of importance in his reign nor in those of the next thirty six of his successors. For the sake of regularity we will name them and let them pass:

44, Shomu.	62, Reizei.
45, Kik'ia.	63, Yengue.
46, Haite.	64, Kuwasee.
47, Shotoku.	65, Ichijō-in.
48, Kijiu.	66, Sanjo-in.
49, Kuwanma.	67, Gō-ichi-jō-ie.
50, Kajō.	68, Gō-jūgekū-in.
51, Saga.	69, Gō-rai-in-sen.
52, Junwo.	70, Gōsanjo-in.
53, Niie-miyo.	71, Shirakawa-ie.
54, Montoku.	72, Horikawa-ie.
55, Seiwa.	73, Tohano-in.
56, Yōzei.	74, Jutoku-in.
57, Kōkō.	75, Kōnyō-ie.
58, Uta.	76, Goshirakawa-in.
59, Daigo.	77, Nijo-in.
60, Shūja-keō-in.	78, Rikūjo-ie.
61, Mura Kami.	79, Takakura-in.

Of all these it need only be mentioned that the 49th emperor Kuwanma removed the imperial residence to Yataishiro in Kioto, and from that day this city has continued to be the metropolis of the empire.

The 80th emperor was Antoku (A.D. 1181) during whose reign many most important events took place—events more or less familiar to all readers, and which have borne fruit to the present day. Indeed with this emperor the modern history of Japan commences.

The great struggle between the Minamoto,* and Hōt families both of whom had done the state stout service had commenced about thirty years before this. Most of the later emperors had been obliged to resign, in consequence of the incessant intrigues against them, and when Antoku came to the throne, the emperor Goshirakawa, his grandfather, was still living and taking an active part in the government. Takakura-in was also living, and in the 4th year of Antoku, Minamoto Yoritomo raised a rebellion against the reigning sovereign in favour of his retired predecessor. This was speedily put down; a bloody battle having been fought on the banks of the famous river Uji-gawa between the armies supporting the rival princes. Takakura-ie himself was in the battle, and had got clear of the

* or Gen.

† or Taira.

crowd and confusion of the strife, when a stray arrow found him out and stretched him a corpse on the field. Yoritomo was also killed a few months later. Kiomori the chief of the Hé or Taira clan, one of the most ambitious, cleverest and most unscrupulous men of renown in Japanese history, tried to remove the capital to Fukuwara—but in this he did not succeed.

And now appears on the scene that great name which forms a landmark on the eventful story of the empire.

Yoritomo was the son of Yoritomo who fell in the battle of Uji-gawa. By the death of two elder brothers, he became the chief of the Minamoto party; and he and his two younger brothers Yoshitune and Noriyori were looked to as the barrier against the encroachments of Kiomori. He had been obliged to fly after the death of his father, to Idzu, where for a long time he remained virtually deported. He had been placed in charge of Hojo Tokimasa, and becoming enamoured of his daughter, married her; and she proved a worthy consort of such a man.

A letter was conveyed to Yoritomo from the old emperor Go-Shirakawa, calling upon him to do his utmost to upset the power of Kiomori; and he immediately set himself with all his might to obey.

He sent a message to his brother Yoshitune asking him to assist. A small army of 300 men was raised in Idzu and with these Yoritomo fought at Ishibashi-yama an army sent against him by Kiomori, amounting to nearly 3,000 men. He was defeated; but it was his first and last defeat. He fled to the mountainous region of Hakone. After many perils he reached the coast at Numadzuru and passed to Awa in a small boat. His brother Yoshitune had meanwhile arrived with a small army at Kamakura—then a small fishing village.

Yoritomo now launched boldly out, sending to all the members of the Minamoto clan to assemble on a site near where Yedo now stands. A very brave warrior Hatake-yama joined him here, and with the aid of Hojo, his father-in-law, he found himself at the head of a powerful army.

Kiomori had now become alarmed, and sent a large army to put down the rebellion.

Yoritomo had fixed on Kamakura as his permanent residence. His brother Yoshitune joined him, and a severe series of fights commenced, in every one of which Yoritomo's forces were victors. Kiomori died early in the reign of Antoku, but the party held together for a short time, until Yoritomo shewed his decided superiority. His uncle Yoshinaka fought his way to the metropolis, where Antoku did not wait to receive him, but with his empress fled as he approached. Historians say that the Taira party were seized with panic as he approached, and fled, taking the emperor westward with them.

The old emperor Go-Shirakawa, shewed the utmost favour to Yoshinaka, and having named another grandson Gotoba-no-in to be invested with the Imperial dignity, he secured for Yoshinaka the rank of Sei dai Shogun, and the Minamoto clan were enriched with the confiscated property of the Hé party. The deposed emperor Antoku for a while resided in Kisei.

Success made Yoshinaka as overbearing as Kiomori had been. He deprived forty-nine Kuges of their rights and dignities, and behaved in as domineering a manner to the old emperor as well as the new, that at last Yoritomo sent an army under his two brothers to put an end to his outrageous conduct. These two brave soldiers and intelligent generals fought many battles with him and in most of them were successful. Finally they reduced him to the last extremity and he sought and found death in the battle field at Amatsu Goshu.

The Taira party yet once more plucked up courage and built a strong fortress at the famous Ichinotani. Here they assembled an army of 100,000 men; but a great battle was fought, the army defeated, and the castle taken and destroyed by Yoshitune and Noriyori. After this Minemori the chief of the Taira clan embarked with the survivors and with the emperor Antoku for the island of Shikoku.

Yoshitune now set out, resolutely determined to exterminate the Taira clan. He burnt the palace of Yoshima, in which the

emperor Antoku had been reciding and attacked them at Dan-no-ura, where he gained a great naval victory. In this battle Antoku and many brave leaders were drowned, whilst others were taken prisoners.

Having met with this brilliant success, Yoshitsune prepared to return to Kamakura, taking his noble prisoners with him. Strange as it may seem, in spite of all his merits, his brother Yoritomo was so jealous of him, that he would not allow him to enter the city. The mind of Yoritomo had been abused by some who had made false statements respecting Yoshitsune; and the only thanks he gave him for all his long painful and perilous service, was a peremptory order to remain at Kushigoyé, a small village still existing about 5 miles from Kamakura. Yoshitsune, notwithstanding the remonstrances of his friends, submitted, and so no quarrel took place. Munemori and many other prisoners were executed at Shinawaba.*

It was not long before the detractor, Kajikyo, the principle minister of Yoritomo, again brought charges against Yoshitsune; and a force was sent to arrest him. It failed in this object, but a few months later he and his family were so persecuted through the false representations of Kaji, that he was compelled to seek an asylum with his old friend Hidetada in Oshiu; but Hidetada died very soon after his arrival, leaving orders with his sons that they were always to protect Yoshitsune against his unjust and cruel brother; yet no sooner was the breath out of the prince's body, than the son Yasuhira, having received orders from Yoritomo, fought against the guest who had been so sacredly committed to his care, and Yoshitsune was driven to commit suicide, after first killing his wife and children. Then Yoritomo was struck with remorse, became very angry with Yasuhira, marched to Oshiu, fought against the young chief and annihilated him.

* This does not agree with other histories, which state that he fled to Tanesima, and that his descendants still rule that island under the name of No. It was through them that communication was kept up with Corea.—Ed. F. E.

Yoritomo now went up in triumph to Miaco, and was appointed Daiuagoon. Two years afterwards he was appointed Sei dai Shogoon. He did not however permanently reside at Miaco, but returned to Kamakura, which he quickly raised to great importance as the real seat of government. From this time dates the double government of Japan. The nominal emperor had no real power from his days downwards—say from 1190 to 1868, a period of 678 years; but the Shogoon has wielded the whole power of the country with absolutely regal sway.

It was not long after this that Yoritomo listened to tales respecting his only remaining brother Noriyori, and exiled him to Idzu. Indeed his treatment of his two brothers quite tarnishes what would otherwise be a bright character.

The next emperor was Tsuchimikado. He was 83rd in descent from Jimmu. The epoch was charged to Shoji, and in its first year and first month, Yoritomo was killed by a fall from his horse, at the age of 53. He was one of the greatest men the empire ever produced; and at his death was much lamented. He was buried at Kamakura, where a simple stone marks his grave.

His son Yori-ye succeeded to the rank and title of Sei-dai Shogoon. His first act was to destroy his father's Prime Minister Kajiwara, who had caused many persons to be put to death by his treacherous tongue.

During the next epoch, called Kenjin, there were numerous insurrections through the northern provinces, and they were suppressed with difficulty. There was also one in Echigo of a very alarming character. It was in this epoch that the Zeushin sect of Buddhists obtained power far exceeding that of any others. The Shogoon Yori-ye was so unequal to his duties that Hojo Takamasa, the father of his mother, who had acted as Yoritomo's prime minister, quietly deposed him, placed his brother Sanetomo second son of Yoritomo, in his stead, and ruled the empire himself as regent. He caused Yori-ye to be imprisoned in a monastery in Idzu; and within a year to be murdered. Being insti-



THE TOILET.

gated by his wife who was a most wicked woman, Hôjô suddenly attacked and slew Hatakeyama, one of the principal ministers of Yori-iyé, and a man of singular wisdom and fidelity. He now attempted to gain for himself the title of Shogoon, but in this he failed. He laid a plan for the life of Sanetomo, but being discovered he was imprisoned for life. His son Yoshitake was however permitted to succeed to his office of prime minister. Sanetomo adopted Zanzai the son of his brother Yori-iyé, but the line of Yoritomo descended no further than himself.

The comparative insignificance of the Mikados at this period may be judged by the very small notice taken of them. Their own deeds seem to have been actually nil, for no mention is made of them, except to continue the sequence of history, and to mark the epoch, which was, as now, changed with every new emperor.

The next emperor to Tanehi Mikado was Jintoku-in, 84th of the dynasty. In the first year of his reign an assault was made on the castle of the Shogoon, but it was bravely met and the besiegers were literally cut to pieces. In the 5th year, Sanetomo, who was certainly a man of much promise, proposed to invade the country of So, a portion of China. He therefore ordered many ships to be built for the conveyance of his troops. His adopted son, Zanzai, was appointed superintendent of one of the principal temples dedicated to the god of war, and changed his name to Kugiye. The Mikado promoted Sanetomo to the rank

of U-daljin, and his mother Masago, Yoritome's widow, and a woman of remarkable sagacity and untiring energy was advanced to the rank of Jinnii.

Whilst things were thus going on with something like life and vigour, Sanetomo went to worship at the temple of which his adopted son had become the chief, when the amiable youth stepped behind him, and stabbed him in the temple with a poisoned dagger. The parrieide, in his turn was assassinated by one of his vassals, and so the race of Minamoto Yoritomo came to an end.

The government at Kamakura was now carried on by Hojo Yoshitoki, assisted by the mother of the late Shogoon, Masago, who was known by the title of Am'ma Shogun.

The Mikado by advice of Masago and Yoshitoki, appointed the next Shogoon from Kioto; Yoritatsu, son of the Sa-daijin Mochi-iyé, a kugé, receiving his commission as master of Kamakura, with the title of Sei dai Shogoon.

It appears that Gotobane-in, the 82nd emperor, had only resigned his dignities and become *intyo* (retired). He now attempted to resume the reins of sovereignty, and sent an army to destroy the new Shogoon; but a miserable failure was the result, and Gotobane-in was banished to the island of Oki, whilst his relatives who assisted him were dispersed to many islands; and Mochi-hito, son of Jimijo-in became 85th emperor under the name of Gohorikawa-in.

(To be Continued.)



THE ILLUSTRATIONS.

THE simplicity of country life in Japan very much assimilates to what is found in other countries. As in Europe so in Japan there is the same self-dependence. Although villages are abundant, the people in them have hardly got the length of resolving themselves into different trades, for the business would be quite too small. There may be in each a kind of general store, where the very simplest and most common and inexpensive necessities may be obtained, but this is frequently kept by a family whose members farm a little piece of land themselves, and prepare on the premises many of the things they supply.

Very primitive are they in all they do. They are up with, or oftentimes before, the sun, and commence labour at once. Their toilet, rough as it is, is performed just as circumstances permit; sometimes directly they rise, often during a midday rest, but not less frequently in the evening when work is done. Every country house has its bath tub, in which the body can be purified and reinvigorated after the toils of the day by being parboiled. The temperature at which these baths are used is so high, that those who emerge from them are just the colour of red Indians; and within the present month an edict has been passed in Tokyo, that the public baths shall not be heated beyond a moderate temperature—slightly below blood heat.

The men never do their own hair. There is always a barber near at hand, and the heads of the farmers and farm labourers may pass under his hand once a week or less according to their means. With the women it is almost the same, but they have to touch up a little each day, apart from the special day when they look for the visitation of the kamisan or hair dresser, whose periodical coming is preceded by letting down the hair and giving it a thorough washing. It must be a very poor person who has not the few things looked upon as necessities of the toilet; and among the wealthy, these are always supplied to a bride,

of most beautiful quality, and are an important portion of her possessions.

Among the poorer or labouring class, such a scene as that depicted in our first picture,

THE TOILET,

MAY be seen everyday; for everything is quite public. There, of course, the requisites are but few and very common. To European eyes they look more like playthings; but small and simple as they are, to their owners they are as useful and by them as much thought of as the more pretentious toilet tables of the West. The diminutive cabinet of drawers suffices for them and holds all the accessories. The mirror is a disc of highly polished metal, quite effective for its purpose; and as may be seen in the picture easily set up for use as required, and put away when done with.

FIELD WORK

IS done by both men and women. The fields are never large, but divided into little patches, no two of which are alike in size or shape. The rice fields are surrounded and divided from each other by low embankments, which serve to hold the water as in a basin: Rice growing is the dirtiest labour we know, in every stage the labourers working either in water or in mud; but the household work as all that is to be done indiscriminately.

PREPARING HERBS FOR MEDICINE.

THE picture shows the drying of some simple herbs in a rough kind of mortar, and the cutting up of some medicinal leaf; either for home use or for sale.

COOLIES.

THE bags of rice as seen in the picture weigh about one picul—133 lbs. and it is a favourite amusement for coolies engaged in storing and unstacking it, to try their strength by raising these bags over their heads, and holding them up at arm's length perpendicularly with one hand. This is a custom very commonly seen at the entrance of a large warehouse, when the men are called off from

labour to refreshment, and is a feat of strength the men are very fond of exhibiting to one another.

THE MOUNTEBANK.

IN Japan, the itinerant mountebank is as common as elsewhere; and he exercises his calling from village to village with great spirit. It is astonishing in how many things the Japanese in their everyday life resemble Europeans. They have their street conjurors, their peep-shows, their acrobats, and all the tribe of such Bohemians, just as we have in the West, and they draw the money out of people's pockets by exactly the same kind of patter as we were used to of yore. Is it uncivilized people who have such institutions?

PRIEST AND ACOLYTE.

AMONG the numerous sects of Buddhists, there are as many different forms of worship as among different sects of Christians. The pride of the sleek and pampered priests is often an exact counterpart of what may be seen elsewhere. Their worship is never without the aid of drum or bell, and these are generally struck by the servant or

acolyte in attendance. In the domiciliary visits, there is often one who brings the little bronze disc with him, on which he strikes as the priest prays. Far be it from us to ridicule any man's religion; but we cannot help noticing the kind of self-satisfied pharisaic air of these priests. Without enjoying the real respect of the people, who look upon them as no better than they should be, they undoubtedly exercise a certain amount of influence, which is mainly exercised in maintaining that superstition which is their strongest hold on their flock.

GEMIOJI.

A TEMPLE and village about half way between Yokohama and Kamakura, worthy of notice as being one of 88 erected by Yoritomo. The two lanterns in this case are not exclusively for ornament, but under one of them is deposited a box containing old sacred books, which although too old for use, were too holy to be destroyed, and so were buried in front of the temple, and one of these lanterns was placed over them to prevent their being walked over by the profane. The second lantern was for uniformity.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

On the night, of the 7th ulto. the Managing Director of the Yokohama Bluff Gardens, availed himself of the occasion of the Flower Show there, to make a final appeal for the support of the public, in order to prevent the gardens being closed—a risk which was imminent, owing to the lack of funds to pay the ground rent to the Government, and the cost of keeping them in good order. Mr. SMITH remarked that it was very fortunate that so excellent a site had been obtained, which had been improved, laid out, planted and beautified, at a cost to the shareholders of some \$5,000;—a sum which would be considerably exceeded now were the same work to be done over again. With respect to the shareholders, they had not, owing to a variety of circumstances, received any

dividend; and many of them were public spirited enough not to regret the investment they had made, since so great an advantage had been conferred on the public by the establishment of a place of innocent and healthy recreation. As the population increased, and the Bluff became more and more built on, the Gardens would become more than ever a place of popular resort. It was all very well to talk, as some people did, of the Swamp Garden, (which was as yet unmade), but it never could compete in point of situation, scenery, and salubrity with the Bluff Gardens, which were the admiration of every stranger who came to Yokohama, no matter where they might come from. The establishment of the Gardens, and the numerous flower shows held there, had given a great stimulus to the cultivation of foreign flowers,

plants and vegetables, by the native gardeners; whilst foreigners, on the other hand, had the opportunity afforded of inspecting choice collections of new and rare native plants, and the artistic and tasteful ferneries, in which the Japanese so much excelled. The Gardens, too, afforded an excellent place for out-door games, such as croquet, archery, bowls, quoits, and so forth. Let persons form clubs for these amusements, and go into the affair heartily, as in other places. For his own part, he (the speaker) would promise that there should be no cessation of his endeavours to make the Gardens everything that they ought to be. He had already given his time and thought to them without stint, and let the public rally round him with subscriptions, (which need only be to a moderate amount); surely, almost everybody could give two or three dollars to so worthy an object. Let them each send him a note, saying how much they would give. Both himself and Capt. Lane had waited upon several to obtain subscriptions; but it took up too much time, and he had accordingly adopted the plan of making a few observations, to bring the claims of the Gardens fully before the public. He had every confidence that he would meet with a liberal response; for he must say, that the Yokohama public were never backward in giving their support to every institution which fairly deserved it. Mr. Smith was loudly cheered at the end of his speech, and several persons stated their intention to subscribe.

With regard to the Flower Show, it consisted wholly of plants in pots, exhibited with a view to sale by the native nurserymen.

The Amateur Brass Band's playing exhibited still further signs of progress towards artistic excellence, and gave much satisfaction. The night was warm and moonlight. There was a very fair attendance present.

A few weeks ago, a young Japanese who left his native country about 11 years ago, was examined by the French professors, of the Kai Sei Gakko and though they pronounced his conversational powers and pronunciation better than any pupil in the College, he was

unable to answer questions in the various branches of study, such as are commonplace in the lowest class. The young man had utterly forgotten his own language, remembering only the word *montakushi*. He is a conspicuous instance of the foolishness of going abroad too young, and of knowing nothing but how to talk. The young man's prospects, as a Japanese are not very brilliant. He cannot even become an interpreter, but must sit down to learn Japanese as a new language. Warned by such examples, the Educational Department has not sent any new students abroad for nearly two years past.

AN ORDER has been issued signed by the Prime Minister, that in future, the expenses of persons charged with crime and imprisoned during examination but discharged uncondemned will be paid by government. Hitherto they had to pay their own keep.

SOME twenty years ago a Daimio named Itau-shima Sayemon paid his annual visit to Yedo accompanied by Matsuo-sone Ichino-shin one of his retainers. Ichino spent some four years at his master's *yashiki* before he was recalled, during his journey home unfortunately he was murdered by an officer of his own clan, who was employed in the same department, the murderer absconded. As soon as the Daimio heard of the murder, which was perpetrated near Yedo, he despatched officers to make enquiries, bring back the body and search for the murderer. In the mean time a heavy fall of snow had taken place and all traces of the struggle were obliterated and buried under the white snow. A Kageya however supplied full particulars of the quarrel, encounter and subsequent death of Ichino as witnessed by a Kago-kaki (chair bearer). The two Samurais entered the Kageya at the same time and ordered a chair each. There happened to be only one chair, which was placed at the disposal of Ichino, who it seems gave the first order; this circumstance threw Yamaguchi into a violent passion, he rebuked and reviled the chair bearer and threatened to take the chair by force. Ichino tried to sooth the angered man pointed out



THE MOUNTBANK.

to him that his present conduct was quite in keeping with his known character which heretofore had prevented his advancement in the world; and "now" said Ichino "as quick as a wink I'm off, you ride in the chair and I'll pursue my journey on foot." As Ichino quitted the house Yamaguchi drew his sword and cut him on the right shoulder. Immediately Ichino's sword jumped from its scabbard, and there in the open air of a dark night bluded with the falling snow these two men fought for life or death. The contest was brief: loss of blood and a disabled right arm left Ichino almost helpless and in the power of Yamaguchi, who speedily dispatched him. At the time of the murder Ichino had two young sons, who reached man's estate some seven years since: the two young men swore to revenge their father's death, they and Yama-guchi should not live under the same heaven: with this laudable purpose and filial affection in their hearts they set forth on their search accompanied by their mother, as she alone of the three could identify the murderer. Their journey extended over a considerable portion of Japan, now obtaining a clue and again losing it, at other times when they thought they were in the right track they have traced and followed a man for hundreds of miles only to find the wrong party. In the second year of Meiji they changed their names and were living at a place called Kerai. One day they went to a Temple to worship with a man of their own country. The priest enquired if they were samurai of Izu-shima. On being answered in the affirmative he stated that a short time previously Yama-guchi had entered the monastery as a priest, but hearing that the Daimio who was on his way to Yedo, had suddenly returned and was about to pass through Kerai, he fled from the temple and had not been seen since. They informed the priest much to his surprise that Yama-guchi was the murderer of their father. Often on his heels but never catching him up, mother and sons have perseveringly endeavoured to perform their duty, at last they have been brought to a stand-still. Government has issued a proclamation forbidding individuals to avenge the death of a relative. The mother and sons have petitioned Government, since

they cannot now avenge their father's death, to take the matter in hand, and see justice done. Government has promised them that search will be made for Yama-guchi and that if found he will be tried for murder.

THE FOLLOWING is a free translation of a letter from Mats'mai, Yosa, published some days since in the *Nishin Shinjishi*.

"On the 22nd May, Mats' Mai and Namiyô peasants, in number above 200, met excitedly and went in a body to the Kencho. As they clamoured their complaint, one of the officers, Uchigama, (Shochi to Shishio rank) did all he could to quiet them, and promised that their demands should be laid before the government.

The leaders replied that if their wishes were considered they would be quiet, but their fellow-malcontents who were at a distance—as at Yosa Kumana and the western shore—being unaware of the promise, got more and more wild, and gradually their excitement increased so, that they attacked the government officers, injured twenty, and put them all to flight. Making the best of their way over the mountains and vallies, the alarmed officers reached Hakodate, and on bearing their report Sugiyama Chihangan called upon Kaitakushi navy to get ready the *Seikui Maru* (steamer) with sixty guns and above seventy sailors (?). Moreover he requested Awamori Ken to send reinforcements in the Kaitakushi steamer *Komri*, and an excitement prevailed similar to what existed during the Hakodate war.

Having received information of these preparations, the infuriated peasants took the cannons from the deck of the *Kai yuo maru*,—one of the steamers used by the Tokugawa samurai during the war. They also broke into a fire-proof magazine, and stole the gun-powder which was stored therein. Being thus supplied they made "strong preparation for defence—Como devil como Kami."

These miserable farmers were really obliged to act in this way, and they are to be pitied. The object of our government is to help the people; and they have paid large sums of money to open the land for the public good. But often some of the Kaitakushi officers give

bad and cruel judgments. One of its Saiban-sho officers for instance, ordered an old woman of 80 to be bound. Now government ordinarily gives money to these aged folk, but he used her very cruelly. The officer's name is Okamoto. He is one of the late Tokugawa Saibansho officers, and is very fond of a bribe.

Indeed a great change is needed in this department."

. Old as this letter is, we make no apology for transferring it to our columns. It is clear that the outbreak in Yaso was of a far more desperate character than was generally supposed. And the comments of the writer at the close of the letter have all the impress of truth. We have often surmized that in the oppression of the government officials, the discontent of the people had its rise; and if the government, in every case of an outbreak in any Ken, were to send down an official who could be trusted to enquire into the cause of the disturbances and to hear the statements of the peasants and farmers direct, instead of getting them filtered through the Ken officers, it might lead to a great amelioration in the government of the people, and a corresponding diminution in their complaints.

THE FOLLOWING are from the *Shinbun Zasshi*, Tokei:—In a certain rural district, in the month of May, a circular note on some important business was issued from the government office, with the time in which it was dispatched, 12 o'clock, stated at the close of the article. On its reaching the next village, the men there not knowing what was exactly meant by 12 o'clock, added to it and made 13 p.m. The same thing took place in the next village, and thus it became 14 p.m. Finally the circular passed through fifteen places, and no one who saw it perceived the error, until it was 27 o'clock p.m.! Is'nt it a shameful mistake for people to make in Japan at the present day, however remote may be the position of the country, where this occurred? We hope nothing of the kind will happen again.

Although several edicts and prohibitions have been passed by the national Government

to prevent the continuance of the absurd Rabbit business, yet by many artifices and contrivances, bargains in this singular and unreliable stock are still kept up.

Fortunes and even lives have been lost in the trade, and many have been delivered to judicial powers and severely punished.

We give a few instances:—

One day, a man on being asked to sell his rabbit for \$150, consented to do so, but his father refused to allow it to be sold for less than \$200. The bargain was thus lost. Unfortunately, that same night, the rabbit died. Upon the loss of his treasure, he got into a quarrel with his father, and finally in his rage, thrust the old man into the garden in front of the house, and beat him on the head so severely that he soon after died.

A case happened in which a cunning knave went to the auction mart for rabbits, and sold a remarkable looking animal which he had, for several hundred dollars. The purchaser also wishing to realize a profit was exhibiting it to the men around, when suddenly to the astonishment of all, the rabbit began to "mew, mew!" A desperate fight between the former owner and the buyer, was the result.

The *Jiga Shinbun* contains the following items:—

Two men at Sakatagori Daisanku lived in dispute for many years. These men were neighbours and their names were respectively Katszeiro and Terao-choyemoo. The subject of discord between them consisted of a piece of ground. For many years they had disputed about this matter, until at last the former appealed to a court of justice: the latter was sent for and an investigation took place, both men staying during the time the trial lasted at the same hotel. It was necessary for the court to call in a witness—a friend of each—and judge the case according to his evidence. On the 13th instant, Miyamoto-yajura, the witness referred to, arrived at the hotel where the two litigants were staying and for the first time learnt the

THE FAR EAST.



COOLIES.

cause of his summons. This appeared to grieve the witness very much and during the evening he shewed by his conversation that he found himself placed in an uncomfortable position: for whichever way the court decided he would lose a friend. On the following morning this unfortunate man was found dead, having hanged himself in one of the stables of the hotel.

We take the following item from the *Nagasaki Shinbun*:—

Last August an American ship carrying a crew of four Americans, six Chinese and seven Japanese sailed from Nagasaki for Shanghai and Tientsin to take in a cargo of beans and oil for Yokohama. She anchored three days at Tientsin where she took in a part of her cargo and then sailed. On the 29th August, she was in the vicinity of Shanghai, at six o'clock that evening when a strong westerly wind began to blow; the following day the gale increased and all command of the ship was lost and the crew expected to be drowned: ultimately a very large wave upset the vessel, the crew however managed to sit on her bottom. Wave after wave surged over them when at last one mighty sea washed them clean off the wreck. One of the crew Denkitchi aged twenty seven years seized hold of a plank, Yukichi aged twenty three from the vicinity of Nihon-bushi also caught hold of a piece of floating timber. Yukichi called to Denkitchi with a loud voice the latter after a severe struggle managed to reach and lay hold of the same piece of timber which supported Yukichi. In the mean time the Capt. Mr. Packin managed to reach Yukichi. The three men clung desperately to the piece of wreck hoping to be seen by some passing vessel. They observed some smoke in the distance which turned out to be a steamer making for them, when close they all shouted out with a loud voice, but evidently those on the steamer neither heard nor saw them, and as she steamed away they became very disheartened. They had been fasting for nearly forty eight hours previous to the up-setting of their boat they were therefore very weak more especially Mr. Packin who became delirious—often

giving commands, and as he was giving directions about a meal he slipped into the sea. The two Japanese in vain tried to save him, he was immediately carried away by some large fishes which pounced on him; now Yukichi and his companion lost all hope and made up their minds to die. He called on God Katsuhira to save them, they cried to him for help. That night no land was in view, on the third day they became very weak, Yukichi could bear the fatigue no longer and slept, during his sleep he slid into the sea, Denkitchi who is a most powerful man managed to draw him back again. Yukichi slept again and again every time managing to fall into the water but Denkitchi managed to catch him every time. Some fish jumped on to the board on which they were sitting, they devoured them immediately, their flavour they thought delicious. On the fourth day they managed to catch some more of the same fish which is called masabiki. Their prayers for help seem to have been answered, for they managed to catch as many fish on that day as lasted them for the next three days. On the seventh day they discovered land; they then ripped off some strips of wood and with their clothes extemporised sails. The current being in their favour as well as the wind they soon gained the land, they saw a farmer at work, but so swollen were their throats they could not utter a word, by their condition known to the farmer by signs, he seemed to see that they had been ship wrecked. The farmer ran to his house to prepare for the strangers; about fifty natives went to the beach to conduct them to the house, where they obtained a meal of warm gruel. They had landed on one of the Loochoo islands, some officers enquired into their case and afterwards sent them to Satauma. This account has been taken from the lips of the survivors.

A LETTER of the 19th June to Okurasho, states that the rebels have increased to 30,000, and are committing outrages in all the villages. In one place they burnt the public records and other things, and separated into two divisions. Before this Tsuchigata Teiji and others led 200 samurai, and the Goetenji led 300 others to oppose them, but the rebels advanced to attack

the Keneho in their absence. It became necessary to shed blood. The Sanji placed himself at the head of about 100 Samourai, and went in pursuit of the rebels, who dispersed, and as they do not lodge in any settled place, but constantly keep moving, it has been impossible to take the ringleaders or as yet discover who they are. The samourai have declared themselves glad to be able to show their loyalty in return for the hereditary allowance made them by government. 2,000 of them assembled in the two towns of Fukuoka and Hakata to uphold the cause of order.

B. B. "Drummond Castle."

The *Shun Pao* of the 12th instant contains a curious paragraph, of which the following is a translation:—

"Rewards to Kin-shan islanders by British officials, and suspension of votive tablets in the temple of the sea-gods.

After the loss of the *Drummond Castle*, the captain and crew were saved by islanders, who gave them food and clothing, and acted towards them in every way as became the lords of the soil. I have now heard that Mr. Medhurst, H. B. M. Consul at Shanghai, has consulted with Admiral Shadwell, and given orders for a purple votive tablet, seven feet in length, bearing these four characters inscribed in gold—all crossed, all saved—which are explained as follows: 'In the 4th moon of the 12th year of Tung-chih, the British steamer *Drummond Castle* was wrecked here. Men, ship, and cargo, all were lost! The hapless western men descended into the boats, and 24 souls reached the shore in safety. They were well received by the people of this neighbourhood, who fed and housed them, and treated them with such kindness as will ever remain graven on the memories of the sufferers, who now in these words record their gratitude to the gods and to the people who cared for them so well. Reverently put up by H. E. Admiral Shadwell and W. H. Medhurst, Esq., H. B. M. Consul at Shanghai.'

This tablet is to be hung up in the temple of the sea-gods; hence this inscription. It will probably be finished shortly and forwarded

thither to be hung up—a noble act indeed! From being constantly in the company of the workman employed, I derived my knowledge of these details; and I was moved as I thought on the link of sympathy between those near and those from afar, between the lowly and the great. As all within the four seas are brothers, it becomes a duty to compassionate those in distress. How can we quietly look on without rendering any assistance? The unusual part is that these poor islanders should be thus alive to their moral obligations and heedless of nationality, feed and house these men in this kind way. Truly some recompense is due to them as a reward for past, and a stimulus to future kind acts. The erection of a votive tablet is a common custom all over China; and that British officials should respect this observance so far as to adopt it themselves, speaks well for the harmony existing between those of the middle and western nations. When this tablet is hung up in its appointed place, I fear my countrymen will be unable to go and see it; in view of which I have written the above description."

A PROPOSITION has been made to Sa In by an officer of Kashiwaraki Ken, that all Fu and Ken should impose a small tax monthly on all classes of the people, and with the money should erect poor houses, where the sick, helpless, deformed and very poor should be taken in. Small sums also might be lent in aid to set deserving people up in some small way of business, and thus enable them to get an honest living. The only objection Sa In sees to it is that it would be likely to encourage idleness—but the subject is to be considered at the next meeting.

GOVERNMENT has issued a command forbidding the cutting of trees belonging to either Shinto or Buddhist temples, except with special permission from the officers of Ken and Fu.

FROM PARENT indications, the Japanese Government will be unusually strict in issuing permits to foreigners to be employed in their civil



PRIEST AND ACOLYTE.

service, and to others who wish to travel beyond treaty limits. Heretofore gentlemen in charge of ladies, were not obliged to have passports for their lady companions, whether friends or wives. This summer however, passes will be required for ladies as well as gentlemen. A knowledge of this fact may save some trouble and vexation to parties applying for passports. While on this subject, it may be mentioned, that there are now resident in the interior of Japan, at least six foreign ladies, whose nearest foreign neighbours are from fifty to three hundred miles distant.

By a letter received here the other day it appears that the schooner *Saville*, which left some time since with Mr. Snow and a party bound on a sea otter hunting expedition, has been dismasted near Fatsiao—and has had to put in there to refit.

They expect to get everything in order again in eight or ten days, so as to be able to proceed on their voyage, and are sanguine as regards the favourable termination of the expedition.

Fatsiao is one of the chain of islands, south of the entrance of the Gulf of Yedo.

From a correspondent in Tokushima Ken (Awa) we learn that an outbreak has occurred there, 2 to 3,000 farmers and samurai had arisen, burnt the schools and houses of the rich people, and were giving much trouble to the Kencho. Our correspondent was at that time as well as the foreign teacher, at Sannoki; they were summoned back to the capital of the province. 100 prisoners had been taken armed with guns. The cause of this uprising seems to be the heavy taxation imposed on the people. We hear from another authority that all the military have been withdrawn from that part of the country and some difficulty may be experienced in settling this matter.

We notice in the American papers that Dr. Hepburn the lexicographer has arrived in New York, and that he is busily engaged in publishing a pocket edition of his Japanese-English and English-Japanese Dictionary. It will

doubtless expedite matters to have the effected volume printed in the metropolis, instead of at San Francisco, as was first proposed. The dictionary is to be entirely in Roman letters, without any Chinese characters, and will probably be ready for distribution in Japan by next fall or early winter.

A letter has been received by Okurasho by the Sanji of Okitama Ken lately in Tottori Ken as follows:—

The ignorant farmers of Ainei province in Tottori Ken, rose against the authorities as has already been reported. Ainei is about 20 ri distant from the Kencho, and adjoins Shimano Ken. The excitement appeared almost allayed; but on the morning of the 19th June 2, 3,000 of the ignorant people assembled in different directions, each armed with a bamboo spear, and committed outrages at schools and rich people's houses. Some of them were severely wounded; but at last the Ken samurai who were in the place, warned them strongly, and the rebels gave in a complaint which the samurai promised should be handed to the Ken officials. The people then dispersed to their own homes. Each item of complaint is very unlawful, but the samurai thought if they did not receive the document the people would continue turbulent.

The Gontenji who came to the place in haste, told the Samourai they had done wrong to receive the document. On the 22nd June, fifty of the Ken samurai, and on the 24th some of the regulars among who had been stationed in Hôjô Ken, arrived.

The excitement is over for the present. In case of further disturbances a report will be immediately made.

The demands of the rebels are:—

- 1.—To lower the price of the Rice.
- 2.—To forbid foreigners to travel within the Ken boundaries.
- 3.—To abolish the levying of soldiers from farmers and common people.
- 4.—To desist from search for ringleaders.
- 5.—The rice tax to be measured by Kioto measure; and lending rice to be abolished.

- 6.—All land expenses to be paid by government at Ken office.
- 7.—Small schools to be abolished, and the registration of the population, also abolished, to be voluntary.
- 8.—The charge for stamps on documents &c., to be also abolished.
- 9.—Old Almanacks to be reverted to.
- 10.—Shaving front hair to be allowed as before.

ENOYA MASABU, one of the oddest and most conscientious employes of the Japanese Government, has resigned his office as chief Commissioner of the Imperial Railways. We know none whose services it will be so difficult to supply.

THE INTENTION to lay down a second line of rails from Shinagawa to Shinbashi is beginning to show signs of performance. The earthworks are actively commenced at Shinagawa, and a long train of trucks, an engine, and large gangs of labourers are permanently told off to put through the work quickly.

A SMALL steamer plies daily between Tokyo and Yokohama. The machinery originally belonging to Mr. Harlow, which was purchased by the Japanese, has long been erected in a building on the banks of the Sumida River, and is said to be the most useful for its size, of any engineer's works they possess. It is between this place and the Naval yard that the steamer plies.

THE great Festival of the dead—known as "Bon," or by Europeans as the "feast of lanterns," commenced yesterday, and continues for three days. It is one of those which have been set aside by the government, and is not to be any longer observed; but in the numerous grave-yards around this district the ordinary visitations to the tombs have been made, and decorations with leaves and lanterns have been general.

THE DEPARTMENT of religion has issued a notification that in future those who celebrate either the Shinto or Buddhist gods, when they go to the temples to worship, are not to behave

ridiculously and childishly—or wear absurd dresses and carry flags, as heretofore.

IN YOKO, a doctor named Goto Shohun, of Aichi Ken has opened a Leger Hospital in Naruko-machi. He is said to have discovered a specific method of treating this hateful disease, and that Dr. Bauduin was so satisfied of its value, that he introduced it into Holland. The hospital expenses are very small, and most of those who enter, leave in a few months perfectly cured. The patients are very numerous.

WE TAKE the following summary of the proceedings of the insurgents at Fukuoka from the *Nagasaki Gazette*:—

WE are now able to give further information in regard to the insurrection at Fukuoka, in the province of Chikuzen, of which we published a rumour in our last issue. The trouble began on the 18th. Many farmers were assembled, as is the custom at this time of the year, to consult with the merchants in regard to the prices to be expected for the coming rice crop. But as the rainy season had nearly passed and comparatively no rain had fallen, the prospect seemed very poor for obtaining a harvest. The rice requires to be kept flooded for a certain length of time. The rice merchants would not give the price demanded and as the taxes of the Government are quite heavy, which must be paid by the producers and sellers; the farmers were in such a state, that they were easily influenced by certain men, one of whom is believed to be from Satsuma and another from Hiogo, to revenge themselves upon the rice merchants and also upon the Government. They proceeded to arm themselves with bamboo spears or spears, and attacked the merchants and burned their houses.

On the 20th the Japanese steamer *Augusta*, with foreign Captain and Engineer, entered the harbour before the town of them not to stop or land there. They anchored for the night 3 miles off. They saw the town and villages for miles, in flames throughout the night.

Some from the ship landed and found the place barricaded and were threatened with death



Genji.

if they attempted to proceed further in their investigations.

On the 21st, 10,000 men assisted by mounted leaders, and some former Daimio retainers, attacked the castle of Fukuoka, the seat of Government, and burnt all the buildings with the Government office books, archives, &c. Only three of the Government officials succeeded in making their escape to Saga. The others are all supposed to be killed. The criminals confined in the jail were all liberated on condition that they armed themselves and united in the insurrection. The insurgents then burned the houses of all those who refused to join them. And many were thus added to their number through fear. They forced one rich man to give them the money he had in his house, 5,000 yen.

A store of gunpowder was taken from a warehouse, and all the arms that could be found were captured. The native hanks were also broken into.

The numbers soon increased to 80,000.

A detachment of 90 native soldiers was dispatched from Nagasaki on the 24th. On Wednesday night, the 25th inst., four small companies from Hiogo passed through Kurume to quell the disturbances. That very night a temple was burned in the latter place, and much excitement created. In Yanagawa, a city still further removed, many houses were burned by those in sympathy with the movement; but nothing further occurred in those places. The foreigners resident there were requested to part for Nagasaki, on account of the danger of the insurrection spreading. By last accounts other neighbouring provinces have become involved, but the trouble has proceeded no further than 15 miles above Saga.

But although the difficulty is not yet over, the people in Nagasaki have no cause to apprehend danger. For great allowance must be made for exaggerated rumours. It is expected that the appearance of regular, disciplined troops will soon put down these crowds of weak and ignorant farmers.

If the report that the entire district of Fukuoka has risen, with other additions, it is not

impossible to believe that, as some say, the insurrectionists include now from two to three hundred thousand men, as the region is very thickly populated.

H. M. B. *Rinaldo*, Commander Parsons, whose intended mission to the Ohinsan Orlop was noticed on Thursday, left on the afternoon of that day and returned Saturday morning. She started at 5 p.m. and, having anchored outside for the night, reached the island on which the shipwrecked crew of the *Drunmond Castle* had met with so hospitable a reception, at 4 o'clock the following day. An anchorage was found on the south side of the island, but at a distance of about 4 miles off it, nearer approach being deemed inadvisable. A party then landed in the cutter, Mr. Brennan, representative of H. M. Consul and interpreter, being charged with the delivery of the memorial tablet and gift of money. A long row brought the party into a deep muddy bay, through whose shallow waters they had to wade some distance to reach the shore, bearing aloft the tablet. After a brief detention, the messenger who had been sent in advance with an invitation that the party should enter the village, where they were received in the temple. Here, when the elders of the place gathered together, Mr. Brennan explained the object of the visit, and thanked the villagers for the humanity which, with a true appreciation of the principles of universal brotherhood and forgetfulness of national distinctions, they had shown to the shipwrecked men. The headman replied that it was nothing, and that were he wrecked on the coast of the envoy's honourable country, he was sure he would receive from his magnificent countrymen equal or better treatment than they had been fortunately able to extend in the present case. He looked forward to the time when the relations of the two peoples would be more intimate, and when it would be possible for a Chinese vessel to be in a position to claim English hospitality. The tablet was then exposed, and the assembled natives crowded round, while the inscription (which we have already given) was read amid loud hei-yahs, every one appearing much

gratified with its complimentary terms. It was afterwards set up over the centre altar of the temple, and explained by the most literate of the elders, whom Mr. Brennan informed that he had also been commissioned to hand over \$100, to be applied to the repair of the temple, the mending of roads, or any other object that seemed most necessary to the people. The ceremony being concluded, the headman invited the party to take refreshments; but as it was getting late, and the ship was a long way off, this was declined, and they retraced their steps, followed by the entire village, members of the crowd even assisting on transporting them over the muddy shallow intervening between the beach and the boats. The village appeared to contain about 1,000 souls, and was of a very poor description, a little agriculture and fishing being the sole resources of the inhabitants. No trace of the wreck was visible, although it was diligently looked for; but some junks were seen in the neighbourhood of the spot where it is believed to lie. These on being approached made sail, and as the *Rinaldo's* draught of water rendered following them among the islands rather a risky proceeding, they were allowed to depart, while the expedition, on peaceful purpose alone intent, returned to Shanghai.—*N.C. Herald.*

A FARMER of Koeska-mura in Musashi, named Yabei, has written to government on the subject of the folly of farmers and others who keep cattle and horses, when these animals die making no use of their skins; and the reason of this, with many is that they have served them faithfully during life, and they do not like to skin them when they are dead. Wakasa calls all this very foolish and pointing out the value of the skins urges that government should give orders to the people that they should not be thrown away. The subject is to be considered.

The *Kofu Shimbun* contains the following:—

Proclamation:—Silk worms eggs form a principal part of the produce of our country and are largely dealt in by merchants of other countries, being classed by them as superior

to many others. Our country has hitherto merited the reputation of being a good silk district although the cultivation is small; but we have only two tenths of our Province used for this purpose, the other eight tenths are used for agricultural purposes or otherwise allowed to remain barren. The silk worm product during the last year amounted to Rios 1,200,000, the revenue tax being paid on that amount; whereas the tax for all other productions Rios 399,900 was the figure, this shows a net produce in the agricultural department of Rios 779,800 only, as the Imperial Government receive half as revenue. Under these circumstances the cultivation of silk must be the most profitable calling; moreover there is a great saving of labour. For instance:—There are four times the number of men employed in agricultural pursuits that are requisite for the silk trade; it has been clearly shown that a profit of nearly Rios 400,000 exists in favour of the silk cultivators during each year and this can be accomplished by one fourth the number of hands. Therefore we advise the speedy tilling of the waste lands where the mulberry and tea plants can be reared. There are many idle and careless land-owners in our midst who have yet to learn the happiness of diligence, the most industrious and diligent men are always the most happy and contented. Then arouse yourselves, develop the resources of your country, flourish and be happy. The happiness of mankind depends upon ordinary industry and care. Oh men! forsake your idle ways and ye will be sure to prosper.

YAMANASHI-KEN GOVERNOR,
Fuji-mura-shiro.

A certain portion of the town will be set apart for the habitations of these females.

YAMANASHI-KEN GOVERNOR,
Fuji-mura-shiro.

On the mountain called Shinyo-san lives a Buddhist priest in a temple surrounded by a large garden, a small house in this garden is the dwelling place of a hermit named Miyamoto Kikinoshin. This hermit was formerly servant of a Kuge who some time ago dismissed him from his service, he wandered about house-



THE ENGLISH LEGATION.

less until he took up his quarters at his present retreat. He is most eccentric in his ways and informs everybody that he is Shohichi (person of high rank) he prepares medicines which he states are infallible in curing the deaf, dumb, lame, blind, or any other of nature's afflictions; he does a thriving business with his visitors and may aver that he has amassed a considerable sum of money. Although we have heard that many people place great faith in him we cannot remember an instance where a cure has been effected. By many superstitious people this man has been worshipped as a god: in fact he is one of the most skilful impostors that Kawa-chino Kei has yet produced: surely this man ought not be allowed to carry on these frauds with such impunity. We trust the authorities will make it their business to enquire into this individual's practices.

A POLICEMAN of the 1st district (Dal ichi daiku) Tokei, named Tsunekitchi recently went mad; but not being put in confinement, got a comrade to go out with him on a spree. Having engaged a large jinrikisha that would hold them both, they ordered the man to take them to Yoshiwara. As they were passing Uyeno, the madman took it into his head to drive a little faster; and drawing a weapon (not described), he cut the poor coolie in the back, making four nasty wounds. What became of the companion is not told: but the madman had sense enough to know that he had committed crime, and made off to hide himself, which he did in the house of a gardener at Mokojima, where he was discovered and sent to Saibansho. The coolie was a farming man of Yetchigo. His wounds are so severe, that small hopes are entertained of his recovery.

A TELEGRAM from Hiroshima, dated 5th July 3 A.M., has been received—"Heavy sea; houses and bridges destroyed; people drowned: coming in the offing; now taking away instruments."

THE FOLLOWING, we hear, are likely to be the movements of the Foreign Squadron in these waters:—H.M.S. *Iron Duke* and gunboats *Dwarf*

and *Thistle* have left for Nagasaki. From there, these vessels go north as far as the Russian settlements on the coast of Tartary, and it is probable that the Russian, French and American Squadrons will also proceed to those parts. The *Salamis* and *Cadmus* are appointed to carry the mails, and the *Thistle* will probably come up here to take the place of the *Cadmus*. The *Iron Duke* will return about 4th or 5th October, for a stay of three weeks, when she goes to Shanghai for winter quarters. The *Cadmus* it is expected will return here for the winter. From our exchanges we observe that the officers and crew of this ship have made themselves very popular both in Australia and China.

The *Kioto Shinbun* contains the following:—

We have been favoured with a short account of the voyage to Europe, by three of our merchants which we insert with great pleasure:—

"On the 16th day, 11th month, last year, we sailed from Kobe in the American Mail Steamer *New York*. At 7 a.m., the following day we arrived in Nagasaki. At 5 p.m., on the 19th the steamer left Nagasaki and on the 21st passed Koshiyokanai in China. At 4 p.m. same date arrived at Shanghai. We obtained a splendid view of the Foreign Settlement, grand buildings, fine streets etc., our pens cannot attempt to describe this place. This port appears to be in a most flourishing condition.

On the night of the 28th instant we went aboard the French iron steamer *Ayson* (?) and sailed early the following morning. This is a magnificent steamer she measures one thousand six hundred feet. Early on the morning of 1st of the 12th month we arrived at the small island of Hongkong. This is a British colony the place is in a very prosperous condition. It was raining very hard while we were there, the temperature was about equal to that of Japan in the month of May. Took our departure on the 4th and arrived at Saigon in Annam on the 7th. This country belongs to France, the principal city is called Saigon. Compared with this country Japan is very cold. Perspiration was continually soaking our clothing, ants, mosquitoes, and other venomous insects stung us badly, at the same time making a great noise, rendering sleep impossible. A great quantity of the Indigo

plant is reared here, it is to be seen in every direction, splendid tropical flowers were also in full bloom. The river which leads to this port is very large, dyked on either side and flanked by large trees and shrubs, so thick as to prevent us seeing any of the houses. Long tailed monkeys sported about from tree to tree, and on a moonlight night we could see the tigers searching for food. The city seems to be anything but flourishing.

We sailed on the 8th and arrived in Singapore on the 13th. This place is an English Colony consequently it is most prosperous. The climate is very warm, during our stay we experienced a heavy thunder-storm accompanied by a regular down pour of rain, as soon as the weather cleared up, myriads of insects sallied forth with a shrill trumpet like noise. The climate reminded us of a hot autumn day in Japan.

Sailed on the 12th and early on 17th, anchored at Ceylon. This large island situated to the south of India is a British possession. The place seems to be very lonely and the foreigners houses small. It was here that Shaka first set forth the doctrines of Buddhism. At Ceylon we met the former Governor of Tokai. The gentleman—Mr. Juro—gave us letters of introduction to some of his Parisian friends. The climate of Ceylon is extremely hot.

Sailed on the 8th, on the 25th, we landed at Aden; the country here belongs to England, it is very mountainous and the valleys are like deserts, not a shrub or plant can be seen.

At 10 a.m. same day sailed and were soon in the Red Sea, so called from its color at sun rise and sun set. At seven a.m. on the 30th, arrived at Suez and sailed at 1 a.m., same day entered the large canal which connects the Red Sea with the Mediterranean. This Canal is thirty five miles in length and was excavated some two years ago by Frenchmen. The gigantic nature of this undertaking and the perseverance displayed by the French, can scarcely be imagined.

On the 2nd January, 1873, arrived at a Turkish port in the Mediterranean, which the French made at the same time as the canal. A great number of vessels are in this port; amongst others a large Japanese steamer which excited great curiosity, if we were to judge by the num-

bers who visited her. On enquiry we found that it was a steamer built to order in America and that she was on her way to Japan.

At 4 a.m. set sail and arrived at Marseilles. The climate something similar to ours in September. This is a great sea port town, it is beyond our abilities to give an idea of the splendid buildings and fine street of Marseilles. We attended a large auction of silk-worms eggs, there were about three thousand cards offered for sale; we examined the cards and found that they bore the name of Murata Matsuyemon of Asai-ori Kokuwaji-mura in Omi. The papers were very bad and did not bear the government permission stamp. We enquired where they were bought, and were told that they were purchased in Tokio. The auctioneer did not seem to know that all selling cards should carry the government stamp. We trust that you will ventilate this matter in your paper. We remained five days here and then travelled by rail to Lyons, starting at 11 a.m., and reaching our destination, a distance of a hundred miles, in twelve hours. We found it very cold at Lyons, snow being on the ground. We met a Mr. Yuri-tero, he advised us to apply to the Japanese Minister in Paris to find us an interpreter, but as we considered this course too expensive we picked up with a man here having a slight knowledge of Japanese.

SAKURA TAUNE-HICHI,
INOUE IHEF,
YOSHIDA CHU-HICHI.

THE ENTIRE amount received in the six divisions of Tokai for rates and taxes during May was \$9,220.50, being \$25 less than April.

The entire revenue of Tokai Fu for May was \$57,082.92—and expenditure in officer's salaries, rewards, &c., was \$19,454.30. In addition to above receipts were 481 kokus rice. It is not told how the large balance is expended.

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KOTONOKI. GENEALOGY OF THE EMPERORS.

(Continued from page 35.)



URING the reign of the 85th Emperor, Go-horikawa-in, many virtuous men disappeared mysteriously, and on the whole the times were very troublous. Among those put out of the way were Hôjô Yoshitoki and the philosopher Oyô Hiromoto. In the second year of this reign in the 6th month snow fell in Joshu, and lay on the ground to a great depth, so that all the grass and leaves turned yellow. In the 9th month of the same year large stones fell from heaven in Oshu. In the next year a famine prevailed over the whole Empire, and great misery existed in every district.

No events of any historical interest occurred in this or the succeeding nine reigns. They were only marked by a succession of famine

years, and an invasion from So and Gen countries,* which however was successfully met, the invaders being driven back with tremendous slaughter.

The names of the nine succeeding Emperors were:—

86—Shijo-in	91—Fushimi-in
87—Gosaga-in	92—Gofushimi-in
88—Gofuka-in	93—Gofuka-in
89—Kamoyama-in	94—Hanazono-in
90—Gontatin	

During the reign of Gofu'shimi-in an ambassador was sent from China, but he was taken and decapitated as a spy. A few years later a priest arrived from China, and was temporarily imprisoned but subsequently set free. He staid in the country and dwelt at Kioto where he built the temple of Nanjen-ji.

* The invasion above alluded to ought to have a little more weight attached to it, as it was that which Kublai Khan attempted, and was the only serious one ever experienced by Japan. A storm destroyed the ships; and 30,000 prisoners were taken and killed.

Hanazono-in was only 12 years old when he became emperor. He was succeeded by Gotaigo Tenno, the 95th Emperor, who was so far of a different temperament to his predecessors as to chafe under the control of the Shogoon, who still held his court at Kamakura. The epoch was changed to Genke.

The Shogoon Hôjô Takatoki was quite unfit for power. He spent his time in debauchery; and cruelty and injustice abounded. The people hated his very name, and the Emperor resolved to put an end to him and the Hôjô clan. Takatoki was informed of the attack that was to be made upon him, and had the men who were to have executed the Emperor's designs captured and banished to the island of Sado. A few years afterwards he became a priest, shaved his head, and resigned his office, assuming the name of Bokan. Many famous priests were exiled on account of the conspiracy they formed to destroy Kamakura.

In the 7th year of Genke, a violent earthquake occurred, which diminished the height of Fujiyama several hundred feet.

The head priest of the Tendai sect was a son of the Emperor, who now prevailed with him to attempt the destruction of the Hôjô family: but again was the plot discovered, and the priest escaped with difficulty. He took refuge in the monastery of Hanjiye-ji. (He subsequently himself became Shogoon, and under the posthumous title of Ota-no-mia he has a shrine at Kamakura, a photograph of which was given in the *Far East* vol. 2, Page 85.)

On the failure of the conspiracy the Emperor fled to Kasagi-yama, where he built a fortress, and calling to him his trusty servant Kusunoki Masashige, he placed all military affairs in his hands. In the 9th month of this year (1331) Tokiwa, a Kamakura general, attacked the Emperor in the castle at Kasagi, took him prisoner and sent him to the island of Oki. In the next month the Kamakura army laid siege to the castle of Akasa, the stronghold of Masashige and took it. The Emperor was now declared deposed, and the Kamakura party placed a son of Gofushimi-in on the

throne, under the title of Kogen-in. But Gotaigo retained the three precious symbols of power called "jinki."

And now a period ensued which is perhaps the darkest and dreariest in the annals of Japan. A period the history of which is little more than a record of furious passions, bitter animosities and destructive civil wars. The empire was divided into two parties, under Gotaigo and Kogen who were known as the southern and the northern emperors. Kogen was always called "the false emperor" by the legitimists. Immense efforts were now put forth by both sides. Ota-no-mia escaped from the monastery in which he had taken refuge and succeeded in reaching the castle of Yoshino. Masashige marched to the Akasaka castle which had been taken by the northern party, and laying siege to it caused it and many generals to surrender, and then fought a desperate battle at Tennôji, and gained a complete victory. Violent efforts were made to dislodge the victorious army from Tennôji, but without success. But Akasaka castle was again taken by the Kamakura or eastern army, as it was called, who cut the aqueduct by which it was supplied with water. There were only 200 soldiers in it at the time of its recapture, but they were inhumanly decapitated, and their heads publicly exposed. The eastern army now advanced to Yoshino where Ota-no-mia was, and once more he had to fly for his life, and this time arrived at the castle of Chihaya near Miako, where Masashige and many of the highest nobles were assembled. This castle was now besieged. It is said that originally the besiegers numbered over 100,000 men, but by a clever stratagem Masashige caused 50,000 of them to be diverted from the spot, and then managed to repulse the rest.

About this time Gotaigo escaped from Oki, and speedily found himself immensely powerful; a vast army surrounding and supporting him. Hôjô sent an army to the capital under Ashikaga Taka-uji, but it was completely routed, the general surrendering to the Emperor. Hôjô now retreated with the Northern Emperor to Kamakura, but through

the treachery of one of the vassals the unfortunate Kogen Tenno had to return again to the capital. At this time Nitto Yoshi raised an army against Hôjô at Kodzuki, and he marched upon Kamakura, sacked and burnt it. And so fell the city never more to rise; so too fell the powerful Hôjô family who had been for nearly 100 years the haughty dictators of the Empire. Kamakura had been the seat of government for 150 years. First under Yoritomo who founded it; next the two generations of the Fujikawa clan; next under four generations of princes, relatives of the Emperor; and fourthly, under the Hôjô family, who having usurped the office of Shogoon held it for nine generations. Thus this disastrous war ended with the destruction of the Hôjô family; and for a time it seemed that the Empire might now look for the blessings of peace. A few months only passed when the fallacy of such hopes was apparent, and a most furious war broke out over the Empire.

Gotaigo Tenno was restored to full power; but he seemed now less fitted for it than ever. His son Moriyoshi (Oto-no-mia) was appointed to the Shogoonate and took up his residence at Kamakura as before. At the same time Ashikaga Taka-uji, the founder of a long dynasty of Shogoons, commenced to rise. He was promoted to the rank of Jiu-sanmi. A magnificent palace was built for the Emperor, and many generals were rewarded according to their merits.

It was not long before the ambition of Ashikaga began to appear. He managed to make the Shogoon abdicate, in hopes of getting the place for himself, but another son of the Emperor was appointed.

It was hardly to be expected that whilst any disturbances gave a chance to the ruined Hôjô, he would fail to avail himself of them. He raised a rebellion in Shinshiu; and as hosts of his old supporters flocked to his standard, he was soon able to place himself before Kamakura at the head of a large army. All he did however was to have the late Shogoon Moriyoshi and Ashikaga Tadayoshi basely murdered, and the reigning shogoon taken prisoner. For Ashikaga Ta-

ka-uji came down like a thunder clap upon him and utterly destroyed him. Then it was that Ashikaga Taka-uji determined to be independent, and he boldly proclaimed himself Sei dai Shogoon. On hearing this the Emperor Gotaigo was furious, and sent a powerful army against him; but Ashikaga drove them before him to Kioto, and entered the capital in triumph. Before he entered the city, the Emperor sought refuge in Hiyeizan.

But the friends of the Emperor, or, speaking with equal truth, the enemies of the usurper, rallied; and a fierce battle was fought, in which Ashikaga Taka-uji was totally defeated, and obliged to fly to the westward.

In those days the boldest warrior, he who would most certainly lead them to battle, could always command myriads of fighting men. A very short time elapsed before Taka-uji once more advanced toward the capital at the head of a larger army than ever. He was met by the Emperor himself, who accompanied the brave Masashige at the head of his forces, and the armies met in a battle at Hiogo, where the good and faithful general was slain. The Emperor did all in his power to rally the troops, but was obliged to withdraw to Hiyeizan: which Taka-uji attempting to attack, he was driven back with great loss. Then the Emperor following up his flying columns until they reached Kioto, Ashikaga rallied his men, and managed to take the Emperor prisoner and so to convey him into the city.

In the winter of the year the Emperor effected his escape to Yoshino, which he proclaimed the metropolis of the southern Empire—for now the division became more intense than ever. Taka-uji to serve his personal ambition proclaimed as Emperor the brother of Kegen-in who had been so hauled about by Hôjô. He assumed the title of Komei-in, and counts as the 97th Emperor. The Empire had now two epochs, the southern party naming it Yengen, the northern Kinbu.

Every day saw its contest; and one day the southern Emperor was in the ascendant and next day the northern. But Gotaigo

still held the symbols of power; and when he died, as he did very shortly after this, they were delivered safely to his successor Gomurikami Tenno. Ashikaga Taka-uji was now appointed Sei dai Shogoon by the Emperor of the north. At this period was fought the first battle in which spears were used, and for some time fortune favoured the army which adopted them.

Komei-in was soon sick of his enthralled condition and resigned: his successor being Suko-in, the 98th Emperor. Among all the Emperors since the time of Yoritomo, only one seems to have had spirit enough to resist the tyrannical usurpation of power by the Shogoons. That one was Gotaigo, and we have seen the effects of his doing so. It is impossible to withhold from him a large amount of sympathy in his brave efforts to recover for himself and his successors the power as well as the name of Emperor; and his varying fortunes give him an interest over all his predecessors and successors; for had they battled for their rights as he did, it might not have been reserved for the 19th century to see the concentration of power in the proper hands. It must be evident that all the troubles, all the bloodshed that disgrace the Empire for centuries upon centuries arose wholly and solely from the false position in which the Mikadoes were placed. Taught to consider themselves so sacred that the vulgar world must not look upon them and live, and as a consequence keeping themselves or being forced by their courtiers to keep themselves shut off from the rest of the world, can it be wondered at that they should find their position so irksome that they should seek relief in retirement as early as possible. Boy after boy became emperor, only to reign until old enough to take the reins of power; when they were induced to retire, that the power might still remain in the hands of those who had held it so long. Then came the claims of rival families for this power, and so it naturally fell out that, first, family feuds, then national disunion, and finally the bitterest internecine wars, prevailed. We doubt if any country in the world ever experienced such interminable,

bloody, and disgraceful civil strife as did this beautiful land of the rising sun. Hardly a battle, hardly a conference, hardly a festival or gathering of any kind took place, that treachery was entirely absent from. One day a great leader is on one side, next day on the other, and personal jealousies were over to be feared. This Ashikaga Taka-uji it has been seen is an instance—and many others have been given in the course of this record—how little men had to bind them to a cause, except self-interest. We cannot attempt to follow all the changes, and the battles that produced them, in this barbarous strife.

To Suko-in succeeded Gokonjin-in, the 98th Emperor. On his accession such was the situation of the northern Empire, that by the treachery of one of his nobles, he was forced to leave Kyoto and retire to Mino, accompanied by Ashikaga Yoshinori, son of Taka-uji, who was absent with the army. Taka-uji had always been advancing in power.

The Shogoon Taka-uji died in the 4th month of 3rd year of Yenhun, and Yoshinori was appointed in his stead. He only held the power about two years, when through illness he was induced to give it up to his brother Yoshimitsu—the greatest of the Ashikaga family.

The southern Emperor dying, his son Hirohige succeeded him; and the successor of Gokogon-in of the northern empire was Goyenyu—the 100th from Jimmu Tenno. Hirohige soon handed over the imperial honours to his brother Hironari Yoshimitsu. This Shogoon resided at Muromachi, whence he was called the Muromachi Shogoon.* The

* In Dickson's 'Japan' we read:—

"During the first troublous times Ashikaga had been strengthening his position, enriching himself and rising in rank and favour to the highest position to which a subject could attain. He built a splendid house for himself in Muromachi Street, called the Palace of Flowers, and two others called respectively the Gold and Silver Houses, which were enough to be taken away in pieces (after his death) and form parts of different temples, of which these parts are still looked upon as the chief ornaments. Such is the temple of Tekikuboo-shima in the Great Lake. The titles given him were the head of the Gen family; Joone san goo—i.e., as the Emperor's second son—and Dai Shogoon. He was at length, before he was forty, raised to be Daijo Daijia, and during the fol-



BATTLE-DORE AND SHUTTLE-COCK.

Emperor early in his reign paid him a visit at this splendid place, which was esteemed a most wonderful honour, such as had never before been paid to a subject. On this occasion he was promoted to the headship of the Minamoto clan.

And now passing over the endless and sickening details of battles and treacheries and murders which the Japanese writers think necessary as the best *paladium* for the greedy palates of their countrymen, we rest at length on one good and worthy name. Ouchi Yoshihiro, a noble distinguished alike for his strength as for his skill in warlike science, resolved to exert himself to restore order to his bleeding country. He concluded a truce between the two Emperors, and it was agreed that they should meet in Kioto. They met; and Hironari extended his hand to the northern Emperor, and by the persuasion of the good Ouchi he offered to give up the emblems of sovereignty to his relative, who accepted them and gave him the high title of Daijo Tennō. Thenceforward they both lived in Kioto; but the northern Emperor reigned sole ruler over the land.

Thus ended this long disastrous warfare.

But now comes a sad fact to be related. We have called Ouchi a good and worthy man for his patriotism in bringing this foul, unnatural strife to an end; but observe the manner of his death.

The Shogoon Yoshimitsu retired shortly after these events, and his son Yoshimochi succeeded him. He himself was advanced to the rank of Daijo Daijin as a reward for his faithful service. He shaved his head, however, and ascended to the mountain Iiyozan.

No sooner had Ashikaga Yoshimochi become Shogoon than Ouchi Yoshihiro revolted against him; and he who had reconciled the emperors, and put an end to the civil war, was arrested and beheaded as a traitor.

Two years after this, the late Shogoon Ashikaga Yoshimitsu sent a letter to the Emperor of China, and in return he received much treasure and valuable vessels from him.

Ashikaga Yoshimitsu died in the palace of Kitayama in the 15th year of this epoch.

(To be continued.)

Following year he gave up his titles and place, and, shaving his head, retired under the Buddhist name of Zensan, or Heavenly Mountain. He moved about with a style and equipage similar to that used by the Emperor. He sent an embassy to China, and received an answer, in which he was styled Nippon Wo or King of Japan. The Emperor visited him, and conferred on him the title of Kubo-nama—Kuba being the title of the father or predecessor of the Emperor after abdication, *sama* implying that he is equal to or "the same as." He was the first to whom the title was given, and it is still a title which is conferred by the Emperor, and is not inherent in any office. He died in 1408. The office of Shogun became hereditary in the family of Ashikaga, and henceforth the position of Kwanrei or Minister to the Shogoon was aspired to as conveying the chief power in the empire. Kamakura was still the usual residence of this officer. Eight families were set apart, from among whom it was eligible to name the Kwanrei, chief among whom were Hosokawa, Hatakeyama, and Yatsugami—the

family of Hosokawa being at this time most powerful. After the death of the great Ashikaga, his descendants were unable to wield the power which he had transmitted to them. He does not seem to have established any powerful government throughout the empire, but would appear to have held what he had seized rather from the country being tired of civil war than from any great administrative talent in himself. During the century which followed, civil war seems to have been the normal state of Japan,—one man after another rising to seize the reins—at one time at Miko, at another at Kamakura. No one chief was able to reduce the whole empire to a settled state of tranquillity. If one rose a little above his competitors, they combined against him; while the monasteries and religious sects were so powerful as to be able to insure success to whatever side they gave their influence and assistance. This state of things continued till Nobunaga gradually rose out of the crowd, and struck down the power of these Buddhist sects."



YASOUJI TAKEGUCHI.

ONE of the most celebrated men in the ancient Japanese annals for beauty of person and excellence of disposition, was a certain nobleman called Yasouji Takeguchi. He was admired by women: and thus was sure to have enemies among small-hearted and envious men; but for the most part his kindness and geniality of temper made him a favourite with rich and poor.

It happened that the Emperor sent for him to Kioto and there conferred upon him the title of Jushi-i—8th rank of the nobility—without however conferring any special duties upon him. He was then, by the imperial order, permitted to visit the eastern states, but before he left he conferred upon Kamedzru his favourite retainer, (whose proper home was at the foot of Shirao, a mountain in the province of Mino), the splendid yashiki he had built at Tagayazru in Kawachi, a most lovely spot which had belonged to his ancestors for many generations; and he induced Kamedzru to live there, and gave him attendants, and a considerable sum of money to distribute as he thought best for the good of the province.

Having taken leave of his friend after the mutual exchange of presents, he set forth at the end of March, and about the middle of April reached Nobitome in the province of Musashi, where his brother-in-law Miyagano lived. At this time there was an old fox who wrought much harm to the people of this district. So without tolling any one of his intention he determined to try and kill it, even though harm should come to him in the attempt. He bravely searched for the evil beast, and killed it with a single arrow, and those who had been possessed by it speedily recovered from the strange demoniac disease that had affected them. This was a deed highly thought of, but Yasouji told his attendants and his brother-in-law to say nothing about it, as he hated boasting; and they kept the matter secret. But an old proverb says "A thing over so confidentially told; is soon known over a thousand ri;" and many did hear of this, and some of those

even who were healed, felt jealous of their deliverer instead of grateful to him.

Amongst others to whom the news was carried was the superintendent of the province, Kamonari Komatz'kawa, who had other reasons for jealousy and hatred of Yasouji. Komatz'kawa had seen, loved and sought as his wife, the lovely daughter of Haradar'ma Szuda; but the father refusing his consent, his would-be son-in-law, deeming that pride was the cause of his refusal and that Szuda looked down upon him, was so enraged that he cruelly attacked his house and murdered the old man. He afterwards learned that the cause of the rejection of his suit was, that a marriage had previously been agreed to between the young lady and Yasouji; and thence his hate was concentrated upon the favoured lover—first because he had won the coveted damsel; and, secondly, because through him he had become a murderer. Before this time he had never seen Yasouji; but he had heard of him as the handsomest man in Japan, and of the unbounded admiration of the fair sex for his person and amiable disposition. And when, shortly afterwards, he saw him taking his pleasure in a boat on the river he thought he must be a weak man quite unable to handle any manly weapon; and who would be annihilated if he only glared upon him with his eyes.

When Yasouji went to Kioto, Komatz'kawa not knowing of his having been summoned by the Emperor, thought he must have gone to bring up retainers to avenge the death of his father-in-law. He therefore made every preparation at his own house for his protection against any attack.

Yasouji knew nothing of all this; but of course he did not forgive the murderer of his wife's father, though at present he could not give much thought to revenge, being ordered on some important business of the government to the province of Mutsu in the far north.

He set out on his journey northward with only two attendants, as his object and rank were to be concealed; and travelling over several famous rivers, mountains and plains, he came at length to the banks of the river

THE FAR EAST.



THE SCARECROW.

Samida. He looked in at the ferryman's hut, but saw only a young girl about 14 years of age, who was mending a fishing net. Seeing the stranger she immediately laid aside her task, rose, and bowing respectfully, told him that her father, the ferryman, had gone to sell sparrows at the neighbouring villages; for the number of passengers had become so few that it was hard to live without such additional aid. She asked him therefore to sit down on a bench and wait until her father's return; and brought him a cup of tea and some common sweetmeats.

Obliged to wait, Yasouji filled his gold-inlaid pipe, and sat down to abide with patience the ferryman's arrival. As he sat, he saw on the opposite bank at Mukojima, a party of about 15 or 20 persons, and hoped that they might be coming over in the boat from that side, so that he might take passage on its return.

The party consisted of Komatz'kawa, and his attendants, with two or three ladies. They were going to a spot on which a house belonging to Szuda had formerly stood, where Komatz'kawa had determined to build a pleasure house. Being here, he also desired to visit a temple dedicated to Shimmei at Ishihama, and then to cross and worship Kwannon at Asakusa. It was getting late in the day, and he was considering that if he fulfilled this design he would not be home until very late, and his wife Awano, whom he only married a few days before, would be anxious about him, and might imagine he was spending his time in bad company. He paused therefore at the ferry near Shimmei, and thought of his wife. The scene was very peaceful; the temple lay sacredly among the pine trees, which formed a noble avenue; and the sun was setting behind the village of Sakasaye where his own house was situated in the distance. Flocks of snowy herons ever and anon flew up from or alighted in the rice fields; and the rosy reflection of the sun glittered like gold on the smooth surface of the river. Charmed with the effect, he took a telescope from an attendant, and looked through it in every direction. Suddenly, after looking awhile at the opposite

bank of the stream, he uttered an exclamation, and his complexion changed colour. "Look," he said, "there are four persons waiting in the ferryman's hut opposite, and one of them is a splendid though delicate looking person, wearing a beautiful long silk robe, a haori (loose coat) dyed with the figure of vines, and hakamas (wide trousers—only worn by samourai) of fine silk. It is Yasouji Takeguchi; a man of whom I think by night as well as by day."

After again gazing through the glass anxiously, he continued, "I cannot tell whether he is coming to molest me, or to spy out my estate; but there are few attendants with him. We will therefore let him come over here and then fall upon him and kill him." He increased in vehemence as he proceeded, "Now, my friends, let no one flinch or run away; but if anyone be wounded or killed in the combat, I will give to his relatives double the amount of rations he at present receives."

Whilst his attendants prepared to obey him, he turned to them and said—"One of you must disguise himself as the ferryman and take the ferryboat across; and you, my maidens, go and hide yourselves in some house where you will be out of the way."

This was well; but when did women ever miss such an opportunity for gratifying their curiosity? One of the maidens named Ukikusa came forward and said "Oh, I have heard that Yasouji is equal to Michinji, the most beautiful and lovable man mentioned in ancient story, but I have never seen him. For my part I hate these effeminate-looking men. Do let me look through the glass that I may judge for myself whether report be true." So saying she put out her hand to take the telescope; but Komatz'kawa, the superintendent, angrily rebuked her telling her to "be gone and not talk like a harlot." She retired silently, and as she did so one of the men, Matsaku by name, advanced and said boldly, "Sir, I was formerly a mere gardener and seller of plants; and for my skill in grafting trees, you have shewn me much favour, and made me one of your retainers, and have given me rations equal to your hereditary vassals. I have found it

difficult to know how to requite your great kindness. Now the opportunity offers. Yasouji has come in the nick of time, and how shall we allow him to escape? Though unaccustomed to rowing, I can easily manage to scull the ferry boat. Pardon my forwardness in making this proposition to my good lord. It is an easy matter to allow your enemy to come across and to attack and kill him; but he is a clever and cunning fellow and has with him a faithful attendant named Marahoi who never leaves him, and who is not only brave and the doer of many great and warlike achievements, but is in fact superior to most men both in strength and in the skilful use of the sword. This I have heard, and I believe it. In this case then though we may slay them all yet it will be only after a severe fight, and we cannot say who may be wounded. I have a plan therefore, by which your end may be attained, Yasouji slain, and my lord and all your attendants escape danger. Pray give me leave to explain.

Komatz'kawa, evidently pleased with the fidelity of his vassal, ordered him to continue.

"My lord, I can never repay one thousandth part of your kindness to me; but I wish you to leave Yasouji to me, even though it may appear that I am seeking my own self-glory in what I propose. I beseech you to return home with your attendants, and let steps be taken to prevent the people of the country Isuma being talked over by Yasouji to attack you, or revolt against your authority. Consider the danger you are in, and let prudence counsel you how to meet it."

"You are right," said Komatz'kawa, "it is certainly unwise to be here without armour, helmet or weapons. But how can you accomplish alone, what you say truly is a work of danger for all of us?"

"I will tell my lord my plan in a few words," replied Mats'aku. "Look, Sir; the house near the river's bank, which you see and call Daikwan, belongs to my sister, a nun named Yekiyo. My daughter Ayase lives with her. Ayase has been very sick ever since last autumn, but is now fast recovering.

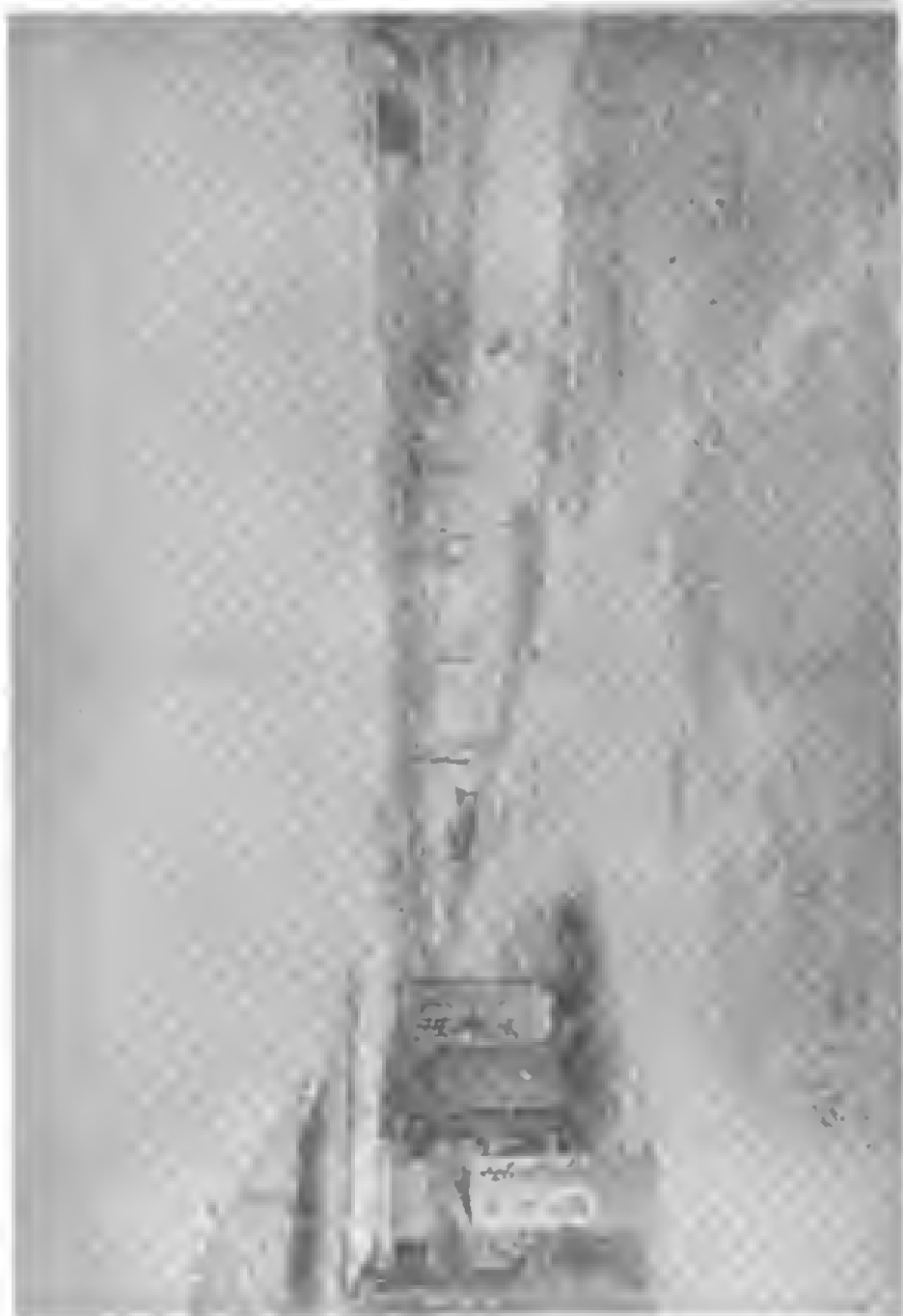
I will use her as a decoy. Yasouji shall stay at that house to-night, and my daughter shall entice him, and shall make him drink wine, and when he is drunk and his vassals too, I can easily kill them. Love and wine are sufficient to crush such courageous fellows; but should these fail, I will then attack him boldly regardless of my own life. Let me have my own way in this, and leave me to carry out my plan alone."

He spoke with such an appearance of resolution and sincerity, that Komatz'kawa was much gratified, and said, "Your wish is granted. I admire your faithfulness, and will go home, leaving you to carry your scheme through, and I trust you will be successful. But as I know your daughter is one unacquainted with the ways of the world, having been always kept at home under a care equalling that of a mother, she is not fitted to charm such a man as Yasouji. Let Ukikusa, my maid, accompany you, as she has had experience in charming men by her wit, joyfulness and beauty."

Then calling the damsel to him he said, "Ukikusa, go with Mats'aku to his sister's house. Yasouji will be there to-night. See that he drinks wine until he is very drunk and falls asleep. Then Mats'aku will slay him. If you succeed in this I will reward you by giving you whatever you desire."

She looked at him for one moment and then replied, "You ask me to entertain Yasouji to-night, and to make him drink that he may be slain. I consent, setting aside the shame that will follow me. You truly say I have had experience in charming men. When I was a geisha (single girl) in Funabashi, you know that I never slept at night, for entertaining guests. I have not forgotten my old art, and I will charm any one however courageous he may be. Come Mats'aku, I am ready. I will go and soo Ayase; and while waiting for Yasouji will once more put paint upon my face. I wish you good day, my lord; and hope to have the honour of seeing you again to-morrow."

THE FAR EAST.



BRIDGE OVER CANAL, ICHIKAWA.

Matsaku was not satisfied with this arrangement, for he said "An accomplice will lessen the virtue of my deed." But he dared not retort or refuse, and he and Ukikusa walked to the nun's house. Ukikusa was left with Ayasé, and Matsaku went to change his dress, and to take the ferry-boat across the river.

Yasouji was all this time at the but of the ferryman on the opposite bank. Seeing a boat put out from the other side of the river, he rose quickly and spreading his fan, waved it and called to the boatman impatiently.

Matsaku obeyed the call, and receiving Yasouji and his attendants on board, they were in good spirits at putting an end to their long detention. Yasouji was particularly cheerful and communicative; and pointed out to them the principal landmarks in sight. A hill in the distance to the northward he told them was Tsukuba, the grand one in the south was Fuji-no-yama—the most celebrated in Japan. A forest there was that of Suijin, and the village on the water side Sekiyato.

Meanwhile as Matsaku listened to their conversation he expressed his astonishment that a traveller should be so well acquainted with all the natural features of the country as to point out and name correctly the mountains, villages, &c., and bemoaned his own ignorance of such matters; although he was well acquainted with the management of boats, and the tides and currents of the river, having been accustomed to them from boyhood. He flattered Yasouji as one who having been brought up at Kioto was acquainted with the localities only by his reading and his knowledge of poetry; and lamented that though he was of the same flesh and blood as Yasouji, yet he was so ignorant that he could scarcely read the letters on the stone direction posts. He asked Yasouji, if he would compose a verse of poetry on the scene around them. Yasouji was delighted with the man, and said, "It is very pleasant to talk or sing about everything one sees

in travelling. When I was in Kioto I thought it was my duty to compose or sing poetry with my friends; but since then, I have come to regard them as useless, and have got out of the habit. He made one verse, however:—"As I look upon the cherry-trees (of Mukojima) which blossomed last spring, my clothes become wet with my tears as the dewdrops fall on the leaves."

Then Matsaku said, "Though I could not precisely understand it, I think the meaning is that by seeing the trees full of leaves only, man feels grief that the blossom is gone like a dream."

And Yasouji answered, "Even though flowers be scattered they shall blossom again; but Szuda having died, his soul has gone, like the water of a river never to return again."

Yasouji then told the boatman that though he was no blood relation of Szuda, yet being near the place of his burial, he wished to visit his grave, and asked if he would furnish him with a guide. The ferryman replied, "Where Szuda lived formerly, the superintendent Komatz'kawa is now about to build a pleasure house. Since his death, all his possessions have been appropriated by Komatz'kawa, and for fear of this man, no man has dared to raise a tomb to Szuda."

Matsaku then pointed to a house on the bank, and said, "In that house a nun who received much kindness from Szuda is living, and though, for fear of the superintendent she has not put up a tablet in the house, she built two tombs—one for Szuda and the other for his wife, one ri (two miles and a half) from here, and repeated prayers to them daily." He added, "If you are going to Mutaz', you will find all the hotels at Senji too full to receive you, great crowds of people being detained there by the recent inundations. You had better therefore go to this nun's house, if you can put up with such as she can provide, and in the morning I will guide you to the grave of Szuda. The nun too is fond of poetry, and has two young

disciples, and you will find more pleasure in their conversation than in mine."

On the boat reaching the bank Yasouji said to his attendants, "Let us go to this nun's house;" but Murahoi whispered to him, "Be cautious; this is enemy's country; so we must be very careful."

They went to the nun's house, and found it in the midst of an excellent yard or garden full of various kinds of trees and flowers, whilst two pretty looking girls were sweeping and dusting the rooms with small brooms in their pretty white bands. The younger girl—none other than Ayasé—no sooner saw the strangers than she ran and hid herself behind a folding screen. The ferryman then entered and said, "I have brought here to seek your hospitality a nobleman who is a learned man and a poet. As you entertain him he will delight you with his literary conversation. Miss Ukikusa, you are very busy, but Miss Ayasé has hidden; so kindly take care of the gentleman and his attendants and provide him with a nice room."

Ukikusa bowed respectfully, and apologised that Yekiyo, the nun, being absent saying one hundred prayers at a neighbour's house, she would not be home until the morning; as she feared to travel alone on the lonely road at midnight." But the ferryman said, "Her absence will be better for us than her presence."

Ukikusa now led Yasouji into a pleasant room followed by his attendants and Ayasé.

The ferryman then said very respectfully, "My name is Matsaku. The name of this house is Baikwan; and these two girls are the daughters of two neighbours, and very fond of singing ballads."

And so Yasouji was greatly entertained. First fine tea and cakes were offered to him; and then as the evening wore on, good wine, fish and such things as could be obtained in the short time preparations had to be made in. The attendants had been withdrawn to another room overlooking the river, which was very cool and free from mosquitoes.

Yasouji was charmed with the two girls, and was gently led on to drink until at length he was quite intoxicated. He liked Ayasé better than Ukikusa, for he thought her a good honest little creature, whilst the other he looked upon as a prattler. As the proverb says:—"A firefly is more lovely than a cicado."

At length Yasouji fell asleep, and Matsaku, who had been watching, called Ukikusa away, leaving only Ayasé in the room with him. Ayasé remained quietly while he slept for a short time, when she roused him and offered him some medicine which would sober him; and having taken this he was about to lie down and sleep again, when suddenly a woman's voice was heard crying out, and a splash as if some one had fallen or been thrown into the river. Ayasé nearly swooned with terror, but Yasouji jumped up quickly, and as he did so Matsaku burst into the room and seizing one of his swords made as though he would attack him. To draw his other sword was with Yasouji the work of an instant, and he aimed a blow which had been perfectly steady would have cut his assailant in two, but as it was it only made a long cut with the point down his right shoulder.

Matsaku then fell down on his knees and cried out to him—"Listen to me before you take my life." Yasouji answered, "Yes, but I think you are a vassal of Komatsu-kawa and wished to kill me under the influence of Ayasé's tenderness. Now speak; I will hear what you have to say."

The ferryman said—"Though Ayasé is, as I said, as a daughter to me, her real father was Anaba Unomo, a Shintoo priest in Mutez', who was punished many years ago for pretending to practise sorcery. For thus enticing the people to evil his name was cut off. At that time little Ayasé was four years old, and I took her as my own, and brought her to my wife who nourished her and took care of her with the utmost affection until she died—six years ago. I then found it difficult to manage without a woman's help, and I brought her to my sister Yekiyo, the nun, who owns this house. As Yekiyo once

served in the family of a noble in Kioto, she was well acquainted with the politeness, good customs and excellent language of noble-men's families; and I begged her to educate Ayasé according to these things. And from the age of ten Ayasé has been carefully trained and taught by Yekiyo. Both and I my sister have always hoped to obtain a noble husband for Ayasé.

"In April last year you were staying a few days at Suda's mansion, and at eventide sometimes wandered on the river's bank. At that time Ayasé saw you, and loved you. Captivated by your beauty and noble bearing she yielded her soul to you and wished she could become your wife. She well knew her own mean condition, and had no hope of ever seeing you again or of hearing you speak. But you remained in her mind, her one thought by day and by night. Thus as the falling snowdrops are piled one on another, her love and her longing for you increased; and losing all spirit and all appetite she kept herself confined to one room never caring to look upon the blue sky.

"Ignorant of the nature of her malady I called in the services of a doctor. But she grew worse and worse until in February she was hard at death's door. Then for the first time, when she felt she was dying she told me of her love for you and that this was the sole cause of her illness. I could not scold her at such a time. I cheered her by telling her if she got well I would take her to Kioto that she might at least see your face; and this gave a little life to her. I went to Asakusa and prayed to Kwannon, and promised that if Ayasé should recover and become your wife, I would offer up my own life. And my prayer seemed to be heard; for the news came that you were to travel this way, and from that moment her spirits returned and she became her old self. She became a happy healthy girl again;—but no weeks rolled by and you did not come, she was beginning to fall off again; and I have only kept her up by telling her I would take her to Musashi so that she might get a glimpse of you.

"Well I had been until lately living among trees and flowerpots, when Komatsukawa summoned me to be his retainer. From that time I have received a ration of rice far beyond my merits. Since I became his vassal I have had leisure to teach Ayasé music and other accomplishments. I was well in Komatsukawa's favour; but my sister often warned me that if I served so cruel a man for a long time I should certainly run the risk of losing my life. I fancied it would be ungrateful to ask for my dismissal; and so I remain his vassal until this day. This afternoon he came to the river's bank, and looking through a telescope, saw you on the other side of the water. Calling us to him he told us of his hatred towards you, and commanded us to kill you. That moment I resolved that you should escape, but was puzzled how to manage it. It was for Ayasé's sake; for I knew that if she heard that you were dead she would die too—perhaps by her own hand. I then committed the great crime of deceiving my master, by offering to kill you myself; and I told him my plan. He gladly assented to my proposal, but insisted that Ukikusa should aid me.

"All fell out as I expected. My master went home, and I brought you home and told Ayasé she must not leave you alone with Ukikusa but must remain with you and help to entertain you. I know that if I drew a sword upon you, my life was gone, and that would satisfy my master that I was doing his work.

"Now if you will protect Ayasé as long as you live, I shall die happy."

All this he had said with great difficulty, frequently stopping from faintness. Ayasé fell upon him and cried, "Not only have you brought me up with trouble from my infancy, but now you die through me—oh do not, do not die." And her tears were uncontrollable.

Then Yaseuji said to him gently, "Though I felt there was danger when I entered this house, I had no fear, for I always carry a precious stone which is a powerful talisman. But I have committed a great error in cutting you as I have done; though your rushing

into the room and seizing a sword as you did made me suppose you an enemy who sought my life. Forgive me. I will indeed protect Ayasé. Though I have a wife, she shall be cared for and I will for your sake raise up Anaha's house to its former condition. On my return Ayasé shall accompany me to Kioto. Now I will give you some good medicine which will soon heal your wound."

Matsaku replied, "No! though I were attacked by five or six persons I could have killed them all. But not now. It is not right that I should live; for a few minutes before I entered your room I threw Ukikusa into the water, to get rid of her as a spy."

"Ah then," said Yasouji, "that was the noise we heard, and that made me jump from my bed."

But Ayasé could only weep and say "Alas! Alas!"

Hearing his adopted child thus mourn, Matsaku said to her, "My daughter, it was all for your sake." And then turning his gaze on Yasouji he said, "I have one great favour to ask of you. I pray you to behead me; for I cannot bear the pain, and I am too weak to commit suicide."

At this moment Yekiyo entered the room, and going to the side of her brother crying most bitterly, said, "I have heard your words. This is your sad fate and it is useless now to oppose you. So enter Paradise."

Then Yasouji said as his voice faltered, "If I had not set the Emperor's business aside in order to say a prayer at Szuda's grave, this misfortune would not have happened to Matsaku. If I loiter here my enemies will arrive from Komatz'kawa; so I must leave. But you Yekiyo and Ayasé must go to the house of my brother-in-law Miyagano, and you must set off and travel at least one ri before dawn."

Having thus said, he went to the back of Matsaku with the intention of beheading him. Ayasé wept, while Yekiyo burnt incense, ringing a bell called Shooko (used in the Buddhist temples). Then Matsaku stretching out his neck with his little remaining strength

said, "Let me utter one verse before I die. If Ayasé mourns she will again become sick and fade away like the dewdrops vanishing from pink flowers." Yasouji praised his courage greatly, that he should compose so elegant a verse in his dying moment, and proposed to Yekiyo and Ayasé that they should reply to it, but their tears choked them and they were silent. At a sign from Matsaku then Yasouji raised his sword and severed the head from the body in its descent. He then picked up the head from the ground and placed it carefully aside.

Meanwhile, a number of soldiers had arrived, and as Yasouji was about to leave, they addressed him roughly and said, "On our master's return home he doubted Matsaku's fidelity, and has sent us to see that you do not escape. You are our prisoner. As for Matsaku, being unfaithful, his punishment is from heaven." Then looking fiercely at him, they attempted to enter the house. "Stop!" he cried loudly; "I am unwilling to shed more blood—but whoever advances one step I must slay. I shall present each of you with my sword's point as a fish."

Undaunted by these words, they would have advanced; but Murahei entering boldly, said, "Leave these to me. I will give them plenty of white Sumida wine to drink. Checked by his arrival they got into a narrow corner—and Murahei taking up a large flower-pot with both hands, raised it over his head, saying to them scoffingly as he threatened to throw it at them, "Aha, I think this flower-pot will suffice for a fish rather than a sword's point." And they, alarmed, took flight without striking a blow.

Yasouji now hastened to leave the place, but first hurried Matsaku in the garden; and over the grave he put the large flower-pot with which Murahei had scattered his enemies, that Matsaku's name might remain to all future years.

He then left the house and pursued his journey towards Matz', while Murahei escorted Yekiyo and Ayasé on their way.



THE FAR EAST.



IN THE REAR OF THE WESTERN BLUFF.

THE ILLUSTRATIONS.

HE who would see Japanese life as it was of old, and visits the open ports of Japan for the purpose, will find himself most miserably disappointed. Little more than a mere generic resemblance exists between the Japanese who daily mingle with foreigners and those who seldom or never see them; and whilst there is much that is very attractive and pleasing in the uncontaminated native, the Japanese who has had the advantage of witnessing the freedom and independence of foreigners, in trying to imitate them, often becomes most repulsive and disagreeable. Of course we speak of the average, not of all; for as it is everywhere else, so it is in Japan, that a gentleman is the same whether in Japanese or European costume.

Still for the purposes of our illustrations we need not go far a-field. In a ramble of a few miles from Yokohama, all can be seen that is depicted in our present number.

BATTLE-DORE AND SHUTTLE-DOCK.

THE JAPANESE are naturally light-hearted and joyous, and when they do unbend they do so with a will, and go in for amusement as if they meant it. The worst of it is that they have comparatively few resources; and consequently they are apt to spend their holidays in a reysatering, boisterous manner very much as it used to be in Europe before education gave people more refined tastes. This, however, applies to the men only. The women are quiet, stay-at-home, and contented; and their amusements are of the simplest kind. As it was formerly in Europe, so it still is in Japan, the ladies admit their maidens to sit with them, and needle-work, story-telling and the like keep their fingers and their minds employed. Occasionally they are taken to the theatre; or have some singing or acting people at their own houses; and these they enjoy with all the simplicity of children. Indeed there is something fascinating to foreigners in seeing how easily

they are pleased, and how remarkably they enter into the sentiment or fun of the moment.

But the great holiday time with them is the New Year. The men and women equally give themselves up to cast care aside, and become as little children. The salutation of friends having been duly effected, they proceed to enjoyment; the men unbend for the purpose of playing with the children and womenfolk, and all goes merry as a marriage bell. Then the streets are crowded with kite-flyers and groups playing at battledore and shuttlecock. The kites are of all sorts and sizes—the shapes including birds, insects, &c., as well as the ordinary square ones. Kites are generally confined to the men and boys: but men, women and children play at battledore and shuttlecock. In this latter they generally stand round in a group, and keep the shuttle-cock going from one to another, and the one who lets it drop, has a slap on the back with the battledores of all engaged in the game—or has a brush full of indian ink drawn across the face, or endures some other penalty. All is carried on in the best humour conceivable; and it is at such times most exhilarating to see their happiness.

THE SCARECROW.

IN a country so well cultivated as Japan, and with such a teeming soil, it could not but be expected that birds to follow the husbandman are as numerous as elsewhere. In every respect the same ingenuity is displayed in making scarecrows. One of the most clever is the suspending of a flat board with a number of pieces of bamboo, about 6 inches long, loosely hanging to it, on a bough or a bamboo stick; and as the wind moves it, a loud rattle is produced, which is quite effective for its purpose. Across the rice fields they generally stretch strings from corner to corner diagonally, and these answer the purpose very well. But generally for dry land, it is something like that shown in the picture.

THE WAYSIDE RESTAURANT.

THESE ARE quite common on all roads, and are very extensively patronized. Before the introduction of jinrikishas, the Japanese were a most peripatetic people, and walked all day long without showing signs of weariness. It was the custom, however, to take frequent rests, and to spend small sums of money at the numerous resting sheds or tea-houses they stopped at. Thus a man—and more particularly if accompanied by a woman—in going from Yokohama to Yedo, a distance of only 18 miles, would perhaps stop a dozen times; and although the amount he spent at each place was almost infinitesimal, yet it mounted up to a pretty round sum at the close of the journey. It is actually cheaper to go between the two places by train now, than it was formerly to walk—simply on account of these innumerable stoppages. Both time and money are saved; but as for time, very little value is as yet set upon that commodity in this happy land.

THE CANAL CUTTING.

ONE of the most striking peculiarities of the Japanese is their unwillingness to take advice. They will ask it in all directions, of men who are or are not competent to give it; and it not unfrequently happens that they like that best which is of the least value.

They have dug a canal between Yokohama and Mississippi Bay, a distance of some three

miles, and about half way have forked it off to meet a small stream or river which flowed into the sea on the opposite side of Yokohama. For the settlement of Yokohama it is a splendid improvement; but it has cost an immense deal of money, and occupied nearly four years, and is not finished yet. As for the ostensible object for which it was intended—to facilitate the boat traffic between Mississippi bay and the growing town of Yokohama, there is little such traffic to facilitate. It is difficult to conceive how any one could have taken it into his head that such a work was needed for such a purpose; but as Yokohama is spreading enormously and very rapidly, the increased water frontage and water-way, will ultimately immensely benefit the town itself.

The picture of the cutting—the only obstruction on the route, shows the saddellike ridge which separates the Yokohama valley from Nigishi valley. It would perhaps have taken English railway navvies a month or at the outside two months, to cut the canal through the ridge. It took the Japanese nearly three years. They have utilized the earth taken out of it by filling up with it, the great swamp that lay on the south-west of the settlement; and those who remember the difficulties made by the old government against that swamp, when according to convention it ought to have been filled up years ago for a race-course and recreation ground, would be surprised to see it now nearly covered with houses.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

WHEN SOYESHIMA, the Japanese ambassador to China, returned, the *Nishin Shinjishi* had an article upon his successful mission, and commenced by saying that amongst the men now in office in the Japanese Government, there were a few of whom great things for the good of their country might be expected—and of this few Soyeshima was one. Some weeks after this article appeared a writer signing

himself Oi Riyo Ichiro of Aichi Ken, living in Yedo, sent in a long letter, of which some extracts will not be uninteresting to our readers:

"In your valuable paper—No. 78—of this year you say there are a few persons who are engaged in the Government and labour for the benefit of Japan; and although you desire to say who is most able there is only one, Soyeshima."



IKEMURA.—ARRANGER OF FLOWERS.

shima, whom you would honour. I am very doubtful of the justice of this.

My opinion is that those few persons of whom you have told, have already displayed great deeds towards our Government and Japan; and they are not inferior to Soyeshima; only people do not hear of their deeds.

For example I will speak of one.

Which is most important among all the nine departments? The department which has made such wonderful progress, that the honour of Japan has been increased at home, and which can compare with foreign countries abroad? The department which has grown extremely large and strong, and which contains most able officers? I ask, which is that? I am sure it is the Army Department.

What makes this department so superior to others? He who improved it so much is Yamagata, the minister of the department.

In his youth he was devoted to the art of war, and attained great cleverness in it; and he has been able to turn his experience to account.

He first entered the service of Choshu; and rose by degrees from a common soldier to the command of a regiment. He was always most loyal to the Imperial family; and in Oshu he displayed great valour, and received great rewards. When Oshu was tranquilized, by the Emperor's order he visited several foreign countries, and returned to Japan after a year's absence.

At that time Arisugawa-no-Miya was the Minister of War (Hiobn-kiyo), and the Kuga was the Shoyu of the department. As the work of the department was too heavy for them Yamagata was selected as Shoyin to help them. He at once set to work and recommended and carried into effect the erection of large military stations throughout the Empire, as, for instance, those of Saikaido, Tokaido, Hokaido, etc. He then called a strong force consisting of the three hana of Satsuma, Choshu and Tosa, to protect Tokai from violation by the other clans, and then finally abolished the han and established the ken; and dispersed the old clan soldiers, who returned their weapons into the Government stores.

The four large military stations were now selected by him. He raised the body guard for the Emperor. He also removed the military school at Tokai, and engaged many French teachers. By the benevolence of Yamagata the art of war was placed perfectly within their attainment. Daily drill and instruction have brought the army into its present perfect state. He next appointed the six divisions of the army; and now the art of war is very perfect—quite enough so for practical purposes.

Although the influence of His Imperial Majesty now shines throughout the world, the perfection of the army is due to Yamagata alone; whose selection of officers is excellent. For example, Tayin-Saigo, Shosho-Yamada, and Teriwo, Kirino, Miura, Iani, Nozu, Asa, Miyoshi, Nishi, Ozawa, are all very capable officers. They all help Yamagata; and are soldiers by nature.

Thus are Yamagata's deeds displayed at home, and people do not observe them. They are negative. On the contrary the deeds of Soyeshima were done abroad and all men saw them. They are positive. But wise men can compare the two for themselves without any further expression of opinion from me.

On the 29th ulto., the Okurasho declared that the yearly expenditure for prison physicians was:—for Kanagawa Ken, \$200; Miogo, Nagasaki and Niigata, \$150; and the other sixty kens, \$100. Scarcely such figures are very suggestive.

LATELY a most strange judgment has been given in the town of Shidzuoka:—

A man named Zenzayemon had a wife, who was thoroughly bad. He himself was a most exemplary son and not only supported but was very respectful to his parents. This the wife often resented, and made his parents very uncomfortable. At length Zenzayemon could endure it no longer and poisoned his wife. The Ken authorities having heard of his crime took him to prison, and on examination at the Ken Saibansho it was stated that the murder was absolutely necessary for his father's comfort. The punishment for this crime according to the

new Shihosho laws, is death by strangulation, but for the reason given above, the judge of the Saibansho would not decide the case, but sent it to the supreme court (Shihosho); and the decision there gives is, that "though his crime might be punished by a sentence of ten years transportation, yet the man's obedience to his parents was so admirable and proper, that he shall be punished by wearing a chain, but he may live freely in his own house and work for his parents as he likes, he being their only son!"

A CORRESPONDENT of the *Nishin Shinjishi* protests against the foolishness of those who celebrate the gods. Instead of doing so in a proper and respectful manner, they go into all kinds of rioting, drunkenness and excess. Moreover some actually sell their wives and daughters to cover the expenses. They think it very pious; but it must annoy the gods. All people therefore ought to obey the recent rules of Kiyoharho.

THE CHIEF of Tokai Fu has issued an order that no persons shall assume the dress of the opposite sex, under severe penalty. Actors are excepted.

A PROOF that although you may take a horse to the water you cannot make him drink, is given in an account of a very famous teacher of the Chinese classics, who although surrounded by the progress and improvements of the present day, eschews them all. The manner in which the *Nishin Shinjishi* speaks of him, reminds one of the "skolastikoi" of old Greek Delectus days. It says:—

A foolish but very famous Chinese Scholar named Ohashi Masajiro lives in Konmemura of Mukojima. He strongly believes that there is no wisdom in the world except in the old sages of China. Of course he abhors foreigners and calls them savages. Any person who visits his house is first examined by a pupil, and if he have any part of his dress in European style—if even he wears shoes or cuts his hair, he is not allowed to enter the door, however important it may be his business. He calls all persons who adopt anything European barbarians,

even though they may be his old friends, and accustomed to associate freely with him.

Perhaps much learning hath made him mad.

THE CHIEF of Tokai fu, has published the order of KANNOGO, that it so frequently happens that children are found in Tokai, without the possibility of ascertaining their homes, henceforward all children must always wear a ticket stating their name and address.

It is the custom with Japanese to shirk the responsibility of holding and promulgating strong opinions, by presenting them either under the form of a dream, or of a story or discussion, or some equally indefinite shape.

A letter in the *Nishin Shinjishi* takes up the subject of wearing two swords. The writer says:—

The subject of wearing swords has been decided long ago. To bring it forward again is to seek for a stick when the fight is decided. And this is the act of a fool. Yet some people are mad enough to wish to restore the old custom of wearing two swords in the streets.

Now a visitor came to my house, and said The sword is to the samurai what the hoe and spade are to farmers, or the rule and compass to the mechanic. No one has proposed that farmers and artisans should lay aside the spade or the rule; then why should the samurai be asked to lay aside the weapon of his profession? Is not the sword the soul of the Samonrai? If a robber appears on the highroad how shall the samurai oppose him? Or if rebellious occur, how shall they be put down but by the sword of the samurai? The rebels of a whole nation fly before it, and the wisest rulers of ancient or modern times could never maintain tranquility without it. Swords therefore are alike for the protection of the individual and of his country. The great founder of Japan Zinmu Teuno effected his work by the sword. And for a recent example, many rebels in several Koo have been quieted by the swords of the Ken samonrai. Thoughtless people only think of the quiet of to-day, forgetting the disturbances that may happen to-morrow—but the golden rule should be borne in mind—"Neither forget peace in war, or war in peace."

THE FAR EAST.



THE WAYDE RESTAURANT.

The government has left it to our choice whether to wear our swords or not. There is no penalty for wearing them or leaving them at home. The samourai should wear them.

At first no one replied to the visitor; but at length a young boy smiled at him and said:—I will try and show you your mistake. To put down cutting and robbery and to tranquilize rebels is the duty of government; and it is also the business of the government to keep the country at peace; and the humble class of samourai do not concern themselves with such things. If then the samourai does not concern himself with government affairs, of what use is it for him to carry the weapon of the murderer—which though useful to the soldier is useless for the mere samourai who has nothing to do with the army. If the punishment of rebels and robbers is committed to the Samourai, of what use is the government? The farmer and the mechanic earn their living by the spade and other implements; but the samourai does not live by the sword. If he do so he is a robber.

Our great Zinmu founded the Empire by virtue, but never, never by the sword.

The late rebellions in the Ken were put down chiefly by the regular soldiers and the officers of the Ken, and the Samourai, though loyal, did very little.

I am only a boy, and understand but little of government; but I know that if Samourai like to wear their swords there is no prohibition. I fear, however, that our visitor does not consider the benevolent intentions of our government, which tend to our freedom.

That war is not forgotten in peace is shown by the six large divisions of the army; and the new method of raising soldiers evidences the energy of our government. This is a very large matter for His Majesty the Emperor and his highest officers. The abolition of the wearing of swords by Samourai is a very small affair and not worthy to be thought of in connection with the proverb.

Now the visitor, having heard the boy, could not answer him, but taking off his fine sword, returned home.

In one of the Tokyo newspapers called the *Kobun Tsushi*, a long and interesting story is

told of what we tell in a few lines. A poor fellow living in the country, found it all but impossible to support his mother and wife by charcoal burning. He determined to try his fortune in Yedo, and with a promise to return in three years, he set out, after receiving one admonition from his mother, who said, "I am only anxious about you for one thing—your hasty temper. Now, my son, always pause and consider before you act, and practise patience." He left and was fully as successful as he had hoped to be, and before the three years were concluded he returned, and cogitating over the surprise he should give them looked through the chinks of the window. To his mortification he saw only his wife, who was spinning, and opposite to her a man, who he immediately supposed must be her lover. His first impulse was to rush in and kill both—but his mother's words came to his mind, and he went in quietly, with the full intention of "having it out" with his supplanter and his wife, when to his surprise the arch-enemy was the first to rise to greet him, and he discovered it to be none other than his mother. On enquiry, she told him, that since he left, she had always attired herself in masculine garments in the evening, that if robbers came they might fancy there was a man to contend with. Great was the rejoicing at the reunion, and the man acknowledging his first suspicions, thanked his mother for the good advice, which had come to his mind so opportunely and prevented his committing a great crime, and bringing perpetual sorrow on his head.

The *Kobun Tsushi* moralizes over the story and commends such filial obedience, as an example for all to follow, bringing as it does its own reward.

RULES have been laid down by the Preachers of Shintooism, at Daikyo-in (formerly Zozoji Temple, Shiba,) in hope of combining the whole country in the bonds of knowledge and holiness. The rules are ten in number:—

1.—The great subject of "the three laws" should always be borne in mind.

2.—Every man should walk in the way of Truth, so that all things may prosper.

3.—All men should be allied in the bonds of brotherhood, so that the happiness or misery of one is felt by his companions.

4.—Wicked and devilish opinions must not be entertained.

5.—Persons wishing to become one of us can only be admitted on conforming to our rules.

6.—The direction of our affairs must be in the hands of just and upright men.

7.—The hours of Preaching shall be increased or diminished according to circumstances. These must interfere as little as possible with the working hours of the people.

8.—Any companion who disobeys the order of the senior preacher must be admonished.

9.—Money should be liberally provided for the payment of preachers.

10.—The appointed days of celebration must be observed, that men lose not the living way.

These rules were circulated privately by Dai-kiyo long ago: they are only now published.

With regard to the above, which was published in the *Japan Gazette*, the following letter appeared next day:—

To the Editor of the *Japan Gazette*.

DEAR SIR,

In your last night's paper there appears a translation of ten rules laid down by the preachers of Shintoism at Dai-kiyo-in, Shiba. I find considerable difference between the original of those rules in the *Nishin Shinjishi* and the translation.

But I wish more especially to speak of the fourth rule.

In the original as published in the Japanese paper it reads thus, *Iron jasetuwo shinko subekarasaru koto*. This is the exact version of the fourth rule in full as there given. The first word *Iron*, if you refer to Hephburn's Dictionary you will find there translated "A different opinion, an argument, a dispute." But I think the primary definition should be 'interdicted' and that this is the proper translation of the word in this connection. The second word in the 4th rule is the old term of contempt applied to our holy faith—the Christian religion. *Jasetu* is the same as *Jashu* and *Jashumon*, for the definition of which see Hephburn's Dictionary.—"A corrupt or wicked sect—formerly applied to Christianity." This definition is also found in most of the old native lexicons with the same application to Christianity.

The Chinese character *ja*, may also be found in Hephburn under that head and is the same as *ya* in *yaso*, also used as a term of contempt applied to our Saviour by Japanese and Chinese haters of our faith, and unfortunately copied by some of our missionary translators of the Bible.

The three last words of the fourth rule *shinko subekarasaru koto*, are literally rendered, *believe shall not affair*. The entire rule then put into good English would be, "The interdicted wicked faith (Christianity) shall not be believed." From this we may get the true meaning of all recent movements of union between Shintoism and Buddhism in this country. And this is according to the interpretation of the signs of the times by intelligent natives, viz. that the two great religious bodies of Japan, having little or nothing in common as matters of faith or practice in their respective systems, are yet making the strongest efforts to combine against the introduction of Christianity in this country.

Before closing my letter I would also beg to say a word about the unfortunate man who made the attack upon Mr. Blockley at Shinhashi. I must express my doubt about the correctness of that portion of your article last evening which says that he was always praying, and reading and thinking about christianity, and he at length got into his head that his family could not be saved unless he died as a propitiatory sacrifice for them.

If he had truly, from one of the missionaries become so impressed with the truths of christianity that it became his one all-absorbing idea, and then had been always praying, and reading and thinking about it, I doubt if he would by such means become religious mad. At least I feel as though I should like to have some of these statements verified, and should like to know under whose instruction he has been, and how long he has been praying and reading and thinking about christianity? I never yet knew of a case where such a course made men insane, but I have known cases where men after long resistance of the truth and neglect of known duties have become unsound of mind.

Very truly Yours,

VERUS.

A CORRESPONDENT of the *Nishin Shinjishi* suggests that among all the efforts being made for the education of the people something should be done for the soldiers. The writer says that the discipline of the army has so improved that it is now a match for those of Europe and America. Yet as there are no schools for the soldiers and they are apt to get into ruts through idleness, as in the old Tokugawa times, it were better that one-tenth of their pay be set apart for the provision of proper teachers, who should be employed at every station, and the foundation of whose teaching should be "truth and honour." He winds up with the grandiloquent conclusion—"Now, if this is done, I am sure that our soldiers will certainly surpass those of Europe in a very few years."

THE *Kobun Tsushin* speaks a word in season, which foreigners will heartily agree with:—

We have heard reports from the Colony in Hakodate that when an officer has business in the island of Karafuto a crowd of natives (*aiocis*) assemble, and look upon him as a wonderful curiosity. As this is the most remote so it is the most barbarous region of Japan, and the natives behave in this gaping, openmouthed fashion, simply because they are ignorant and savage. But any one who walks in Tokai, and sees a foreigner stop at a shop to make a purchase, must have observed that immediately a silly, curious crowd assembles, hampering the transactions between the shop-keeper and his customer, and perhaps preventing a sale by shutting out the light.

Now wherein does the difference consist between the savages of Yezo and Yedo?

In the same paper is a long letter on the advantages of foreigners coming to Japan. It is very well reasoned and finishes:—"Owing to these circumstances, there is now no one in Japan who does not use some foreign article, or imitate foreigners in some respect. Hence also arises the greatly increased enlightenment of the present day. A Chinese proverb says that wherever a sage goes civilization naturally accompanies him, without his knowledge. The Europeans and Americans have

come to Japan and we are gradually improving. Even though we do not stop to notice it already we are greatly advanced; and if so much has been done on a short time what may we not expect in process of time?"

A MAN named Ishii Seizaburo, of Asakusa, has taken it into his head to travel over the whole empire and worship all the gods and goddesses on horse-back. One day this week, he arrived at Atago-yama, and rode up the 100 steps known as the Otoko-zaka, in spite of the remonstrances of the priest, who apprehended danger, and that he would be held responsible should any accident happen. The devotee gave a written document to the priest holding him harmless. He rode up boldly enough amid the cheers of the people, but having made his orisons, he descended by the easy winding stairs, known as the Onna-zaka.

YAMAO KOBUTARU has notified the Chiji of Tokai Fu, that the railroads via the Nakasendo and Oshiu Kaido are about to be commenced, Shinbashi station being the Tokai terminus. The survey officers were to begin their labours on the 13th instant, and it is ordered that every facility be afforded them.

It must be understood that although the *Nishin Shinjishi* is under foreign ownership and foreign editorship, yet such paragraphs as the above are constantly inserted by the Japanese editor, who makes his remarks on them at pleasure. To the above information he adds:—"We now see from this order, the direction these two important lines of railway will take. Travelling facilities to all the adjacent countries, and Oshiu, Shinano and Yechigo, will be wonderfully improved. Arrivals from far distant places will be quick as thought,—like going only to a neighbouring house! Transactions done in a breath! Let us fly over a thousand miles without wings! Let us jump over space without using our nimble feet! Isn't it a jolly world!!!!

THE NOBLEMAN Shosammi Tokugawa late Prince of Kii, seeing that the temporary palace of the Emperor at Akasaka is too circumscribed

for His Majesty, has offered his yashiki which adjoins the palace, for the Imperial use. His offer has been accepted, but Daijokuan ordered the Kunaisho (Imperial chamberlain's office) to present the prince with the sum of 20,000 rios. This is to be paid out of the offerings which have been contributed by the people towards the new castle.

A SAMURAI of Shimane or Idsumo Ken, named Susuki, living in Tokyo has received a letter from his native country, of which the following is an extract:—

"Since March of this year, very little rain has fallen in this province, and the ground has been so dry that no vegetables have ripened. The fields cracked and looked like the back of a tortoise. Between the 10 and 20th August, however, a great change took place in the weather. Incessant rain commenced to fall, accompanied by a violent wind, and finally a lake in the province, named Mutanyo, overflowed and caused a dreadful inundation. All the low lands were covered with water to the depth of eight feet. The river became a torrent and all the houses near it were washed away. People could only move about in boats. Even officers had to go by boat to the Kencho. Many persons were drowned, indeed hardly one tenth were saved. The banks of the rivers were broken, and the whole plain was like a sheet to the eye.

It is difficult to give you any accurate description of the calamity; but you may easily imagine what it must have been. One family who were awakened from sleep by the waters washing them, hasted up, and fortunately a boat was near, into which they all got. They were scarcely in when the fierce torrent aided by the wind swept them away, and they drifted for a great distance, until they were carried into the lake, where the waves were so rough and tempestuous that their boat was upset. A sea-going junk was just near them, and into it they managed to get, but the vessel broke loose and drifted down the lake, and to the very mouth of the Masuye river, where they were brought up,

and landed after having been a whole day tossing about.

Five hundred and sixty villages of Idsumo country have suffered more or less by this misfortune; and the water is not even now all confined to its proper limits.

The Cotton crop—so productive to the province—has been totally destroyed, and this year the people will suffer incredibly from the loss of all kinds of crops.

Alas! the work of a hundred days is swept away in one, by a single inundation. How can Idsumo feed its inhabitants, all its productions being washed away?"

There was a time when we really thought aquatics were taking a firm stand in Yokohama; for eight years ago we were able to get up better sailing and pulling matches than we are now. We then got the length even of Ocean races—rather modest ones it is true, all of the competitors being open boats; and our pulling races were of a far more exciting character than any we have seen of late years. Yet we had no such pretentious craft in the sailing line then as we have now, and no better rowing boats. We have still, with one or two, exceptions, the same men, and they have better boats, but for some reason or other there is little public competition, all the fun being kept to themselves except on the single Regatta day in each year.

On Thursday last at 4 P.M. a new yacht was launched in the Canal, which deserves especial notice. She is of 22 tons measurement, and is built for Mr. G. M. Dare by Mr. Oastler (Watson & Co.) on plans, lines and detailed instructions supplied by the celebrated yacht builder, Mr. Rasey of Cowes. The lines are those of the most successful yawl lately produced, the *Corisander*; and any one who sees her must at once perceive that her racing capabilities, if properly rigged and well handled must be prodigious; but we have some doubts as to her being so well adapted for a mere pleasure yacht. Her model is very fine, and she will be very comfortably fitted for short cruises. Her dimensions are:—

THE FAR EAST.



APPLYING THE MOXA.

Length over all, 55 feet 1 inch.
 „ between perpendiculars 48 „ 7 „
 Beam 10 „ 4½ „

Her draught of water forward will be 4½ ft., aft 7½ ft. Her frame is of camphor wood crooks; keel, stern, stern-posts, dead-wood and garboard streaks of kiaki. Planking of hinoké. The fastenings below water line and sheathing are of yellow metal; and above the water line of galvanized iron. Her sails will be of American cotton canvas, double seamed, by Hiltz & Co., and the rigging—also by Hiltz & Co., of galvanized iron.

She is named the *Breeze*, and in welcoming her as a valuable addition to our Yokohama mosquito fleet, we trust she may give great satisfaction to her spirited owner, and never succumb to any breeze that blows.

THE PRINCIPAL members of the Japanese embassy arrived in the *Golden Age* on the 13th instant from Shanghai. They landed about half past 9 A.M., under a salute from the Japanese and Italian men-of-war and were driven to the Okura-ko, near the Railway station. Thence at noon they went to Mitani's bank, where they dined, and by the 2 o'clock train they left for Tokyo.

The Height of Fuji-yama.

IT IS remarkable that such a mountain as Fuji-yama has never yet been exactly measured. Two attempts at it have been made lately, one by an English and one by a French officer, but they differ so widely that both are rendered doubtful. Although neither of the officers had all the appliances necessary, we are inclined to give most weight to the English computation as made upon what we consider more reliable instruments than the other. The French calculation if we remember rightly was based on two barometers of no special excellence, whilst the Englishman had instruments of particularly fine quality. We regret that though we have the measurements by the French officer we have not his name, which otherwise we should be glad to publish. His estimates are:—

Odawara, - - - -	20 feet
Hatta, - - - -	1399 „
Hakone, - - - -	2568 „
Ashinoyu, - - - -	2973 „
Sengoku, - - - -	2270 „
Gofugaku, - - - -	3411 „
Takenoshita, - - - -	1207 „
Sunashiri, - - - -	2366 „
Eastern top of Fuji, -	11,577 „
Mitakegu, - - - -	7541 „
Kitaguchi Umagayeri, -	5110 „
Kamiyoshida, - - - -	2394 „
Tanemura, - - - -	1724 „

The other estimate we get from a neat little brochure published for Lieutenant Sandwith R.M., entitled "A trip into the interior of Japan." It was originally published in the "Far East," but has been considerably added to and improved, and is well worthy a place among the note books on Japan. The author says that the notes of an ascent of Fusi-yama forwarded to him by a brother officer are principally interesting as determining the exact height of the mountain. "The observations have been corrected by instruments at the Lighthouse department at Bienten."

The estimates were as follows:

By Hutton's method, feet	13,070.64
By Wrigley's, - „	13,091.8398
By Rankine's method, „	13,030.643
A mean of the three methods, - - „	13,064.32
Correction for distance of upper station below highest point, „	0.00
Correction for distance of lower station above sea level, - „	10.00

Total height feet 13,080.32

These calculations are by Lieut. Fagan R.M. who estimated the approximate diameter of the crater, 590 yards with depth of 440 feet. "The bottom of the crater appeared to consist of a comparatively small patch of sand—but it might have been dirty snow. The sides are all loose clinker, affording no foothold unless with the assistance of a rope."

THE FOLLOWING is a copy of the report of the crew of a small Japanese ship driven by stress of weather on to the coast of Formosa a few months ago. The men, four in number, were named Ribachi (the skipper), Heikichi, Oankichi and Jisake, all natives of Kashiwashima of Bishiu:—

To the Government office of Oda ken.
from the four sailors (abovenamed).

We departed on the 28th October last year from Tamashima in Bishiu, with a cargo of salt and mate to sell in Owase of Kii. Having sold our cargo we purchased 180 rics worth of powder for making incense sticks, and a kind of mashroom called Sintake value 80 rics; and we left Owase on the 9th of January this year. Shortly after leaving, a hurricane came on and forced us to anchor at Makishima; and for 18 days the weather detained us here. On weighing from Makishima the vessel was driven to the southward, and as we were ignorant what to do we let her drift. On the 4th February we saw a steamer in the distance, and made a great smoke as a signal, by burning the mate which formed the roof of our boat. It was seen, and to our delight the steamer approached us, but for what reason we could not tell, she stopped near us one single moment, and then without speaking went away, leaving us to our bitter disappointment. We now scarcely hoisted any sail, but continued to drift at the mercy of the winds and waves. On the 8th March an island appeared in sight, which, we believing it to be Japan, cheered us greatly. We roused ourselves and exerted the little strength we had left, (for we had been for four days without food), and soon arrived at the shore; when we found we had reached Matsuko in the Island of Formosa.

Some 20 or 30 strange people at once came on board, and though we tried to keep them from robbing us of our cargo, some 200 or 300 more natives rapidly arrived, and each helping himself we had nothing left, and they began to break up the vessel, and looked as if they would kill us. They stripped us of everything, and with difficulty we retained a piece of old cloth each, and our wooden ticket with the government stamp, one 5 rics note, and a charm of the idol Komsira.

There was but one out of all who had pity on us. A kind old native woman, 50 or 60 years of age rebuked the cruelty of the people, and took us to her own home, gave us some food and allowed us to stay during the night. The family in the house consisted of six persons; two children, their parents, grandfather and grandmother. The houses were very small and built of bamboo and straw. We observed that the soil of the country was very rich—far more so than in Bishiu—and the growth of wheat was very abundant. Large woods also abounded. Next day at 10 A.M. the old woman accompanied us to a place called Canaba, about a mile and a half from Maboko. Here were three houses in which Chinese lived, who were very kind to us. One of them went back to Maboko with Rikachi, and tried to get the people to return to us the things of which they had plundered us. They refused, much to his annoyance; and so, taking Rikachi back with him, we remained there a few days. Whilst here we were ordered to saw wood, which in our weak condition we were obliged to refuse, and the Chinaman was angry with us and threatened to tie us up with rope and make trouble—so we were obliged to obey him as well as we could.

On the 12th March, another Chinaman came, named Ah Sen, from the village of Baragawo, about 10 ri distant (as we judged) from Canaba. There were houses all the way along, and some natives, compassionating us, gave us food; but whilst some kindly stroked our heads, others, disliking us, threw us down and sitting astride of our bodies, beat our heads painfully. Of the inhabitants of Baragawo two thirds are natives, and one third Chinese immigrants; and though all the natives have weapons such as sword, spear or gun, the Chinese are so much stronger that they greatly oppress the natives.

We stayed with Ah Sen 100 days, and he told us that as soon as the harvest was in, he might go to Kiyo to sell the wheat and he would take us there to the Japanese official. We were very glad, and worked hard to help him, by chopping wood, keeping cattle, or in the fields, to try and requite his kindness.

THE FAR EAST.



THE CANAL CUTTING.

On the 14th June we left Ab Sen in a ship of Baragawo and arrived on the 20th at Kiyo. Here we were received into the house of an European for two days; and afterwards a government official from Taiwan (the capital) took us there, and we remained nine days. Here we met Mr. Reiski Fukushima, a Japanese officer, and after enquiries, he gave us ten rice.

On the 30th June, we returned to Kiyo and remained six days. On the 5th July we went on board a steamer, and arrived at Fukushima on the 6th.

We were particularly well treated here. They gave us a meal of 5 or 6 pieces four times a day; and we had a bath daily. Beside this they gave us each—a piece of China Cloth: a pair of Chinese shoes, a handkerchief, two pieces of blanket and six rice. We embarked on board a steamer with two Chinese officials for attendants: arrived at Bichiu on the 20th July; and were sent to the Kencho of Oda Ken by the Chinese officers the same day.

A LONG time ago a man of Awa country, in Nato Ken, named Masakichi, went to sea; and nothing was heard of him until lately, when the Japanese Consul in San Francisco informed the Foreign Department that a box had been delivered to him which had been picked up at sea, and on examination was found to have belonged to Masakichi. It has been returned to Japan and forwarded by the officials of the Ken to the mother and wife of Masakichi, whose fate it too plainly tells. The box contained clothes, money, and letters from the drowned man. It appears that his junk left Honomizaki some three years ago, and was driven by a gale far to the southward, and in his extremity he wrote the letters.

The native reporter takes the opportunity from this circumstance to dilate on the value of foreign intercourse. Had the box been so found in olden time it would never have made its way to his family; but now, such is the intimacy of the foreign relations, that it is no sooner picked up at sea, than it is sent, with all its contents, to those to whom it of right belongs. This is civilization.

FROM KUMAGAYE Ken, information has been received that the mountain of Arayama in Kotsuke country has twice during this year shewn violent symptoms of eruption. The vibration has been excessive and the roar from the crater very loud and alarming, followed by such rains that rivers and springs have been affected, and the torrents have washed away buildings. One hot-spring bath house at a distance of 12 cho from the ordinary river's course has been destroyed and a great deal of other damage done.

It is remarkable with what avidity native correspondents discuss the subject of religion in the columns of the *Nishin Shinjishi*. Indeed the controversies seem sometimes to excite an interest much beyond the value of the arguments advanced, and far greater than the "missionary" correspondence that a Yokohama contemporary has favoured its readers with of late. At last one Kadera, a priest of Anraku-in of Hiroshima Ken, has entered the lists in support of religion. He says:—Under our new government, intercourse with foreign countries has increased, the state of society is totally changed, and people are exalting Natural Philosophy as taught in Europe and America, and despising religion: publishing their opinions in the newspaper. For example they say "Now is a time of civilization, and religion is useless." They also say "The welfare of a nation depends only on a knowledge of the art of war." And again "Natural Philosophy is sufficient to explain all things, of what use is religion?" They believe that Buddhism is great nonsense, and only calls for their contempt. Now it is a great pity that they are so ignorant of the true nature of Buddhism, which is a cheerful and happy faith; and that they speak evil of so mild and beneficent a religion. I cannot, however, remain silent and allow them to mislead people by their ephistamy; but I will take my pen and address myself to all intelligent people.

Buddhism says that everything depends upon mind. Good or evil fortune alike. In this it

agrees with Confucianism. And thus it is clear that the welfare of the world depends on tranquility of mind. For this feeling of tranquility religion is most important. If there be no religion people disregard truth and falsehood, disloyalty and patriotism; and disunion in families produces disunion in nations.

Africa, one of the great continents, is inhabited in great part by barbarians whose chief business is robbery. They are like beasts, and are despised as savages. Compare them with our nation, and what pity they excite.

In our country also there are many ignorant people who are easily roused to rebel against government. It is useless to say they are foolish—but why are they so? The reason is that they are insufficiently influenced by religion, and they are uninstructed as to the benevolent intentions of government in the new methods of taxation, selecting soldiers, &c. But although their minds are darkened, yet their hearts are good, and the power of religion is sufficient to melt their stone-like minds, so that they may listen to good counsels, do their work diligently, and repent of their follies.

Human beings are ahead of all things, by reason of their brain and understanding. Religion is so good that it is able to calm men's minds, and to open heaven to upright and god-like reasoning men. It is able for all things (fit—to feed millions of things). Buddhism, Shintoism and Confucianism are wonderfully spread; but their object is only one—that is, to purify the human heart. Nothing is comparable to it. Truth proceeds from it; and nature tells us that in reality Religion and Government are the same, though they appear so different.

Why then should the lover of Natural Philosophy be the hater of Religion, and fail to comprehend its greatness? How foolish are they who say that a nation's welfare depends on the art of war. How shallow is their reasoning. Thunder and lightning cannot calm men's minds. Those who take their stand on the cannon and murderous arts, are always ill at ease, and carry destruction everywhere. The

preacher kindly speaks of religion to the people, and their hearts become as smiling spring. Misfortunes are kept at a distance, and bloodshed does not enter the head.

This is what our now government wishes to see. But although I have thus spoken of religion, I do not ignore the importance of military and naval power. Tranquility may exist at home, whilst enemies may arrive from without. Religion and the art of war are both necessary. But let none despise Religion. I wish all men to open their minds on the subject, but only to do so after careful thought.

We have had frequently to tell of late, of samurai giving up their hereditary allowances; but it seems that all are not of the same mind. The Shigaku samurai have petitioned that their allowance be raised on account of the dearness of Rice.

THE PUBLIC schools in Wakamatsu Ken, (Aizu), are 98 in number; of the pupils 7075 are male and 1247 female—altogether 8322. There are besides many private schools.

IN WATARAI Ken there has been a kind of murrain among the cattle, which has resisted the powers of the resident vets. It commenced at the end of July, and in a few days between 70 and 80 cattle died. The bodies were all hurled in a plain away from all habitations, but we regret to see that the disease has since extended to other provinces.

AN APPLICATION has been made by the Sakata Ken to the Religious department requesting, that as Yodocesan of Ujen is a very famous holy mountain, and has been so for 1050 years, and as many pious people visit the mountain annually, and as it has been ordered that Buddhist temples shall be altered into Shinto, yet because this mountain is so sacred it should be proclaimed the first national temple of Ujen country.

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KOTONOKI.

GENEALOGY OF THE EMPERORS.

(Continued from page 53.)



HE next Emperor to Gokomatsu-no-in was Shoko-in, the 102nd of the dynasty. He reigned ten years, and was succeeded by his eldest son Hikohito, whose imperial name was Gohanazono-in. In his reign Ogasawara, prince of Shinano, fought many battles, and gained several victories; his principal antagonist being Murakami Yoshikiyo. Mochi-uji the superintendent of the Eastern countries resided at Kamakura, and was so tyrannical that the people complained to Kioto, and the Shogoon sent an army and succeeded in humbling the tyrant. Mochi-uji was compelled to commit *harakiri*. Mitsuotomo, prince of Shimosa, acted as guardian to the two young sons of Mochi-uji named Shinwo and Anwo, and revolted against the Sho-

goon, who besieged him in Yuki castle; and having carried the fortress by assault, ordered him and his son to commit suicide, and the two young princes were made prisoners. This is called the war of Yuki. Shortly after this, the Shogoon Yoshiaki was assassinated by Akamatsu, and was succeeded by his son Yoshikatsu.

The history here becomes soon what involved, as about this time, the Sei dai Shogoon—i.e., the great Shogoon resided in Kioto, whilst an officer with the simple title of Shogoon resided at Kamakura; but both belonged to the Ashikaga family. Yoshiaki was Sei dai Shogoon, and was assassinated by Akamatsu, because he had deprived him of a large portion of his possessions. The death of Yoshiaki however was avenged two years afterwards, by Hosokawa, Yamana, and other generals, who attacked Akamatsu, and he in turn was obliged to commit seppuku.

The Sei dai Shogoon Yoshikatsu died after having held the reins about three years. Having no direct heir he was succeeded by

his uncle Yoshimasu, and Hosokawa was appointed prime-minister. No event of importance happened under them; and they both died about the same time, the son of the Shogoon, Yoshihisa, taking the title.

Nothing whatever is related of the personal acts of the Emperors at this time. They appear to have become mere phantoms. Perhaps on account of the halo of divinity surrounding them they were retained as the nominal fountains of honour, whose appointments were supposed by the people to have the sanction of heaven. What other purpose they served it is impossible to tell.

The Emperor Goharano-in was succeeded by Gotschi-mikado. During this reign, the daimios and princes seemed to run wild—all pressed forward for the Shogunate, without the least regard to the commands of either the Emperor or the Sei dai Shogoon. At length the whole of them retired from the capital, went to their own dominions, armed their followers, and the empire was reeking with blood. The power of the Sei dai Shogoon declined rapidly, and the family of Hosokawa became more and more powerful. Yoshihisa retired to the mountain Higashiyama, and died there. He was succeeded by his nephew Yoshiki. At this time Ise Senkuro, a powerful vassal of Imagawa, the possessor of Tsuruga, took the castle of Odawarra, and became the ancestor of the great princes of Odawarra. The Shogoon Yoshiki soon was forced to retire in favour of an adopted son of Yoshimasu named Yoshidzumi. The Emperor abdicated about the same time, and Gokashiwabara, the 65th of the dynasty, reigned in his stead. In his reign, many comets made their appearance, and on one mountain side 7,000 fir trees withered. This was in the year 1506. Exactly a hundred years previously there had been a similar mortality in the fir trees.

The next Emperor was Gonarano-in. Attacks were constantly made on Kioto, during this reign, and the Shogoon Yoshiharu was forced to leave the city and take up his residence at Goshin; having appointed Hosokawa prime minister. To the other calamities of the country were added a terrible visi-

tation of cholera, which carried off hundreds throughout the empire. It was an ill favoured and tumultuous period; when every man's hand was against his neighbour. The vassal of to-day was the daimio of to-morrow, and *vice versa*. No spot throughout the imperial dominions could be safe from day to day. Agriculture suffered, and trade declined; while rapine, lust and murder filled the land. The imperial family was in great poverty; and it is one of the strangest features of the national history, that it continued to exist, and to hold the semblance of authority.

Ise Senjiro the founder of the Hojo family of Odawarra, was originally a merchant. His tastes, however, were military and his ambition boundless. He felt the strength that was in him and determined to exercise it to the aggrandising of his family, and the glory of his name. He availed himself of the general turmoil, and raised a band of followers, with whom at the end of the 15th century he took Odawarra. But having secured his ends so far, he had to maintain the dignity and the reputation for valour he had won, and was constantly fighting. Like the majority of the combatants of those days, he fought not for this or that party of the government; but only for himself. And for years his family held what he had won.

In Kioto things were just as troublous as elsewhere; and so they continued up to the time when the Portuguese first arrived, between the years 1535 and 1542. Every page, every line almost, of the native history tells of jealousies, treachery, unscrupulous ambition and assassinations. The Mikado was so ill-supplied, and the Shogoon's government, if such a thing could be said to exist, was so utterly without funds, that the imperial household was obliged to be supported by one of the western nobles, to whom in return the Emperor gave a very high rank. Of this Emperor it is stated that he appeared in public on one occasion, a circumstance which, from its being thus noted, would seem to have been unknown during other reigns. The lord also, who supplied the emperor with funds attempted to open trade with China; but the Chinese seas were rendered

dangerous by Japanese rovers, and the attempt failed in consequence.

In the year 1542 Ota Nobuhide the father of Nobunaga fought a great battle with Imagawa Yoshimoto; and in the same year Iyeyasu was born—destined to be the founder of a powerful dynasty of Shoguns, who should reign peacefully over a happy empire for more than two and a half centuries.

The fulness of time had now come. The empire lay prostrate and bleeding beneath the ruthless march of robbers and of unscrupulous tyrants. The Portuguese Mendez Pinto was wrecked near Kagoshima, in the island of Kiusiu, and a ship containing other Portuguese put in at the same place, about the year 1542. They first introduced fire-arms into Japan; and not only did the southern people adopt them with avidity, but lost no time in manufacturing them after the Portuguese model.

It was during the time that the fighting was going on between Imagawa and Nobuhide, that more Portuguese arrived, and were most cordially received by the Daimio of Beengo.

In 1549 Nobuhide died and Nobunaga became the head of the important family of Ota whose possessions extended over a portion of Owari. This year was also notable as that in which Francis Xavier first visited Japan. He is the first of the foreigners who dwells particularly on the state of lawlessness in which he found the empire. Soldiers were everywhere, on every road; and Kioto had been so fearfully riven with fighting, fires and famine, that his voice could not be heard amid the general discord. The work of the devil was too loud to allow of the word of God being heard. There was but one subject that interested all persons, and that was War.

In 1550 the Shogun Yoshiharu died, and Yoshiteru his son occupied his vacant seat.

The next Emperor to Gonarano-in was Okimachi-in. During his reign a child was born, destined to clear the empire of all the horrors of war and bloodshed which had so long desolated it. This was Hideyoshi Towotomi—better known now by his title of Taico; but as it ever has been that the dark-

est hour is that preceding the day; the period occupied by the life and doings of this great man, whilst he was subduing the turbulent, and consolidating the central power, was the most troublous of all the empire had ever experienced.

As we have already given the history of Taico Sama, and of his master Nobunaga in the third volume of the *Far East*, we will not repeat it here; but we will bring this translation of the Genealogy of the Emperors to a close for the present. In the course of a month or two we shall be able to commence the history of the Tokugawa family, which will include the history of the Empire from the death of Taico to the present time.

A few incidents however which happened at the period we have arrived at in the translation, may fittingly be introduced here.

We have mentioned the arrival of the Portuguese merchants and missionaries, the latter of whom became much mixed up with the stirring events passing around them. The avidity with which numbers of the Japanese accepted the Roman Catholic religion, and the readiness with which they adopted the arms and, in many respects, the manners of their foreign visitors is strikingly characteristic of them even at the present day. As now they have only to see foreigners to wish to emulate them, so was it then. The following extract from Dickson's 'Japan' giving the descriptions of the Jesuit priests will aptly wind up this chapter.

"Faxiba, being now in peaceable possession of the Tense (or imperial provinces), and all Nobunaga's other kingdoms, to give colour to his usurpation, he affected an affable sweetness, which charmed all that ever saw or heard him. None, besides the Christians, could in the least suspect the sincerity of his intentions; and not long after, they too were quieted of all their fears; for, knowing very well how respectful they had been to Nobunaga, either out of real affection, or for that he had no mind to make himself new enemies, he began to caress them and gave them several particular instances of his favour. He knew the Christians in his service to be famous, both for their piety and their courage; and, above all, he showed a particular respect for Justo Ucondono (properly called Takayama oo konysy no kami), to whom he had been indebted for his good fortune.

"So when fathers went to visit him, he treated them after the same manner and with the same ceremony as Nobunaga had done before him; and for instance of his real intentions, he appointed them a place for building a church and seminary (in Osaka,) as was done before in Amakusa. The Queen, his lady, had also several of the Christians among her maids of honour, whom Faxiba particularly respected for their singular modesty and piety. He permitted them to assist at mass and sermons, and was pleased to show a liking when any of his subjects became Christians, which emboldened them to preach and exercise their other functions with greater liberty than formerly, to the great increase of the faithful. Faxiba, who was advertised of it, far from being displeased, declared he would embrace the Christian religion himself were it not a little more indolgent to flesh and blood."

Taikosama was feeling his way to the novel position to which he found himself after Nobunaga's death. The Jesuits did not know how their position might be affected. They had basked in the sunshine of court favour for some years past; that might now be clouded over. The bonzas, or native Buddhist priesthood, had been standing in the cold shade for some years; they had everything to hope for in a change. There was not much to be feared from Sanboku, the infant grandson of Nobunaga as a claimant to the throne. Mowori in the west was quiet. Iyeyas in the east was occupied in attacking Hojio of Owawarra, who was supposed to be in opposition to the government.*

In the year 1663 the Jesuit fathers prevailed upon the Christian converts Arima and Omura and Owotomo Boongo no kami to send some young lords on a visit to the Pope. Four were sent, two of them being relatives of these lords, and the other two sons of nobles. They were all four boys of the age of from fifteen to sixteen. They took letters with them to Pope Gregory XIII. Leaving Japan on the 22nd February 1663, they, going by Macao and Goa, reached Lisbon on the 10th August 1664, and after an interview with Philip at Madrid, arrived in Rome on the 20th March 1665, where they were received by the Pope, and kissed his feet. They re-embarked at Lisbon the last day of April 1666, with seven or eight religious of the Society, reaching Goa on the 29th May 1667, and finally arrived in Japan in 1690, "eight years from their first setting out," bringing with them an Arabian horse, which had been presented to them by the Viceroy of India.

This year Taikosama sent Nobuwo to order Iyeyas to come to Misko. He refused to come until it was arranged that Taikosama's mother should come to Yedo as a hostage during his absence, when Iyeyas went to pay his respects to the Emperor. Mowori, lord of the western provinces, was also ordered to come to Misko to acknowledge Taikosama as his superior, an order which he found it prudent to obey. In 1686 Iyeyas married the youngest sister of Taikosama.

A persecuting spirit showed itself among the Jesuits very soon after the departure of Francis Xavier. "Sumitanda," they write, "King of Omura, who had become a Christian in accordance with a promise to that purpose in case his wife should have a child, about the year 1662, or only thirteen years after the first arrival of a missionary in the country,

* Hojio was superior in the number of his forces, but inferior in the ability of his commanders. The proverbial saying of an "Odwarra Mio jio"—that is, an Odawarra deliberation—took its origin in the councils of war of Hojio at this time, which, with superior forces, were protracted till Iyeyas attacked, defeated him, and took the Castle of Odawarra.

declared open war against the devils. He despatched some squadrons through his kingdom to ruin all the idols and temples, without any regard to the bonzas' rage." All this, doubtless, was done by the advice and at the instigation of his instructors; and "in 1577 the lord of the island of Amakusa issued his proclamation, by which all his subjects—whether bonzas, gentlemen, merchants, or tradesmen—were required either to turn Christians or to leave the country the very next day. They almost all submitted, and received baptism, so that in a short time there were more than twenty churches in the kingdom. God wrought miracles to confirm the faithful in their belief."

All this time one of the most zealous as well as influential among the Christian converts was he who was known as Justo Uecondono, or Takayama no kami. His seat was Takasaki, in the province of Setso, where "he laboured with a zeal truly apostolical to extirpate the idolaters out of his states, where the number was now fallen to 30,000. He sent word that they should either receive the faith or begone immediately out of his country for he would acknowledge none for his subjects but such as adored the true God. This declaration obliged them all to accept of instruction, which cut out work enough for all the fathers and missionaries at Meaco." Taikosama still continued his wonted favours to the Christians, "saying one day, in a familiar way, that he would willingly become a Christian himself if they could dispense with him in polygamy." In this way the Roman Catholics set the example of intolerance, driving those opposed to them in religious belief out of the country. True disciples, and breathing the spirit of the Inquisition, then in full blow in Spain and Portugal, they would not allow within their own states that freedom under which the tree planted by them had taken root and was flourishing.

Takayama brought over as a convert, among others, the young admiral of Taikosama's fleet—Don Austin, as he is known to the Jesuits; Konishi, Seisan no kami, Yokl Naga, as his title is in native history. He, with his father and mother, were baptised in 1684.

Taikosama, wishing to keep Takasaki, gave Takayama in its stead another estate, Akashi, in Harima; and as "soon as Justo had taken possession of it, his first thoughts were to reduce it under the obedience of Christ. The bonzas, smelling his design, with their idols went to cast themselves at the Queen's feet. The Queen, touched with an ardent zeal for her religion, spoke to the King in their behalf. But Faxiba, who was no bigot, answered her briskly, that he had absolutely given Justo that place in charge of Tatsuguji; and for the rest, every one was free to dispose of his own. Tell the bonzas if the idols be troublesome, drown them in the sea, or dry them for fuel. Don Justo, much pleased with Faxiba's answer, took then a resolution to oblige all his subjects to become Christian," and thus first taught them a lesson which they afterwards practised upon himself. Justo had the merit, in his religious zeal, of being unconnected with any seaport town. All the other lords who had been brought over to the Roman Church were competing more or less for foreign trade—Boongo, Arima, Omura, Firando, Gotto; and though some of them seem to have been sincere converts, others wavered with the rise and fall of exports and imports. Such, for example, may the King of Boongo be called, when he returned the following answer to the bonzas: "These good fathers have been thirteen or fourteen years in my kingdom. At their arrival I had only three kingdoms; they are now swelled to five. My treasury



SURUGU-YA, Post-Box.

was exhausted; it now exceeds any other price in all Japan: I had no male issue to succeed me, but now Heaven has blessed me with heirs. Everything has succeeded and prospered since they came amongst us. What blessing did I ever receive from your gods since I began to serve them? Begonni and never speak ill of those I love and respect." This Boongo no kami on one occasion during war destroyed a most prodigious and magnificent temple with a colossal statue, burning 3000 monasteries to ashes and razing the temples to the ground. "This ardent zeal of the prince is an evident instance of his faith and charity," says the Jesuit writer.

This year, upon the occasion of the arrival of the Father Provincial of Japan at Osaka, Junto and Anstin demanded an audience for him with Taikōsama. "To make this way more easy, be exposed, according to the custom of the country, his presents for the King and Queen. He was introduced (his majesty accepting the presents) to Taikōsama seated on a magnificent throne, and was received by him with the most marked kindness and condescension. He commended them for taking so long a voyage to publish in those parts the law of their God. He gave them supper. After the collation he entertained them with a long discourse about his government, told them he intended to make one-half of Japan embrace the Christian religion, and that he had thoughts of passing into China, not to pillage and plunder the country, but to reduce it under the sweet yoke of his obedience. To this end he intended to put to sea with a fleet of 200 men-of-war. Moreover (and this is the gist of the conversation), he desired to hire on any terms two stout ships of Portugal, well armed and manned, and by means of the fathers made himself sure of gaining his point. After the conquest of China, he would build temples to the true God in all the cities and towns through his empire, and withal oblige his subjects universally by public edict to become Christians.

He afterwards conducted them through his palace to the ninth storey of a pyramidal building, whence they had a beautiful view of the country round Osaka. He then alluded to the famous discussion between F. Froes and the Buddhist high-priest, saying that at the time he was so incensed at the brute, the insolent booby, that if he had been in power he would have taken off his head."

At this meeting the Provincial put in a petition to Taikōsama, which he is said by the Jesuits to have granted—viz., "That it should be lawful for them to preach the law of the true God through all his states, and his subjects free to embrace it. That their houses should be exempt from lodging soldiers. That, as strangers, they should be exempt from all taxes and taxes which the lords do usually lay upon their vassals. And he added to that, that he gave them licence to preach, not only in his own kingdoms, but through all Japan, as lords and sovereigns of the whole empire."

Such being the inclinations and views of Taikōsama towards the Jesuits in the outset of his reign, by what means, it may be asked, was he brought to a change? The statements of the Jesuits are the sole authority for this part of history; but, even by their own statements, they seem to have played their cards badly.

"Religion in Japan within this thirty-eight years past, when St Francis Xavier sowed the first seeds in that uncultivated soil, has now grown so fair and flourishing that one might well compare it to an orange-tree laden on all sides with fruits and blossoms.

It was a field cultivated by the workmen of the vineyard, and watered with kindly showers from Heaven, which gave fair hopes of a rich and plentiful harvest. It was a ship under full sail driven by the wind of the Holy Ghost, discovering daily new places and countries.

"In the year 1587 they reckoned above 200,000 Christians in Japan, amongst whom were several persons of distinguished merit—kings, princes, generals of armies, principal lords of the court, and, in a word, the flower of the Japonian nobility. Moreover, what by Cambarundono's [Taikōsama's] esteem of our religion, and kindness to the missionaries that preached it, and what by his contempt of the bonzes, whom he persecuted with fire and sword, burning their temples and pulling down their idols wherever he came—what, also, by vesting the Christian lords in the most considerable places of the government, and indulging liberty to all his court to receive baptism, over and above, by erecting so many churches to the true God, and so particularly countenancing the fathers of the society,—the number of them daily increased. For, not content with sending frequently for the fathers to his palace, he went one day himself to visit the Provincial on board of his ship, and discoursed with him after a familiar way for several hours together. Not that he had any thoughts of religion, for he was so proud that he pretended equality with Divinity itself, but by this had a mind to gain a reputation among the princes of Europe.

"Nevertheless, these fair appearances put several of the principal lords in a humour of being instructed, and the number of the proselytes was so great that the fathers could not rest neither day nor night. They were taken up continually with preaching, baptizing, and instructing such as earnestly desired this sacrament, amongst whom was Cambarundono's own nephew, a prince about nineteen years of age, presumptive heir to the crown.

"While the Church was in this profound peace, the devil, foreseeing an entire conversion of the whole empire must follow, raised such a furious tempest as drove the ship of the Japonian Church upon the rocks, and split it all to pieces." So writes one of the Jesuit fathers. He then looks about to find a reason for the foundering of the vessel, and finds it anywhere but in the pilots or officers of the ship. The unlucky merchants; whether the failure be ecclesiastical or political, are sure to be made the first. Their lives were so absolute that the immaculate Taikōsama was horrified.

"Besides," says the father, "the main refusal, we discovered afterwards two main reasons that put him upon this edict. The first was a design of ranking himself among the gods, by which he hoped to make himself be adored by all his subjects as one of the chief conquerors of Japan. Now knowing that none but Christians would dare to oppose him, he took a resolution of exterminating them forthwith before they could have time to make a party against him.

At this time Taikōsama issued the following proclamation: "Being informed by the lords of our Privy Council that certain foreign religions were entered into our states, where they preach a law contrary to the established religion of Japan, and imprudently presume to ruin the temples of the Camis and Fotoquis, though this attempt deserves the very utmost severity, yet out of our royal clemency we do only hereby command them upon pain of death to depart from Japan in twenty days, during which time it shall not be lawful for any one to hurt them; but if afterward any of them shall be found in our states, our will and pleasure is that they be apprehended and punished as in cases of high treason. As for the

* History of the Church.

Portuguese merchants, we give them free leave to traffic and reside in our ports till further order;* but withal we do hereby strictly forbid them, on pain of having both their ships and merchandises confiscated, to bring over with them any foreign religious."

That this change should sooner or later have come is not to be wondered at. That it should have shown itself so suddenly, is in accordance with Japanese ideas of policy, and the character of the Japanese mind. The empire had been for years, almost ages, torn by internal divisions among small chiefs. The object of Nobunaga had been to bring them all into one under himself. His lieutenant Taikōsana, totally illiterate, though perhaps not more so than those around him, had been imbued with his master's views. The Buddhist monasteries had been hotbeds of sedition and foci of disturbance, being at the same time large political and military powers of perhaps the second rank, and they had made themselves obnoxious on different occasions by marked insolence to the generals, and even to Nobunaga, himself. They had not even the justification of having preserved (as monasteries did of old in Europe) the literature of the country, not one priest being able to read, or teach the rising generation the rudiments of the written character.

When the Jesuits appeared with meek and lowly appearance, Nobunaga was charmed with the prospect of establishing them as a counterpoise to the haughty and insolent Buddhists.

But these fathers appear to have looked upon the bonzes as their personal enemies. They thought that it was their special mission to root them out. They would not let the tares and the wheat, as they looked upon the respective parties, grow together. They attacked these priests wherever they met them.

* From this it may be pleaded that the merchants were not the cause of the change.

Francis Xavier, at the commencement of his missionary life in Japan, visited these bonzes, with the design, if it were possible, to convert them to Christ, being persuaded that Christianity would make little progress among the people, if they who were generally looked upon as oracles of truth opposed preaching of the Gospel." He declared himself much astonished that in Japan the people "have a profound respect for the bonzes; for though they be conscious of their hypocrisy and debauchery, yet at the same time they worship them like deities, and pay them all imaginable subordination."

It cannot be wondered at that a body which was politically strong enough to cause uneasiness to the monarch of a country like Japan should not sit quietly under such attacks. We have no objection to you making converts, they may have said; but when it came to breaking down temples and destroying the images, a spirit of intense opposition was aroused. But when to this a system of persecution was added—such as that pursued by Don Justo in his territories, when every one not of his religion was driven out, when the property of the temples was taken from them, and perhaps given to their opponents—only one end can be looked for, viz., that one party should be victorious over the other, and that by a war to the knife, a struggle of life and death. The Buddhists were roused. They could live alongside of Confucianism, or of Taoism in the Yamaboochi, or of the different sects among themselves; but with the new sect, this Roman Catholicism, which broke its neighbour's temples down, abused him to his face, and then turned every one out wherever it had the power of doing so,—the only method with it was to use its own weapons and turn it out—to root it out of the country.

This Inquisition mode of dealing could have ended in no other way. Japan was not Spain, as the Jesuits found out.



THE FAR EAST.



SEKIZORO.

A VISIT TO THE GULF OF TARTARY AND SAGHALIEN.

HER BRITANNIC Majesty's Iron-clad the *Iron Duke* sailed on the 7th July, 1873, from Yokohama Harbour, with the gunboats *Thistle* and *Dwarf* in company. Admiral Shadwell intended taking a round which should include the Inland Sea, Nagasaki, the Russian ports on the Amoor, the Gulf of Tartary, and the Island of Saghalien, returning by Hakodate to Yokohama. It was expected the trip would occupy about three months, and having been invited to go as a guest on board the *Iron Duke*, I obtained leave and embarked. W—, a brother officer, who had been for some time on the sick list, was also invited and went with us; and a very pleasant time we had.

Of the Japanese part of the trip I need say nothing; but will be satisfied to give the few daily notes I made from the island of Tsushima onward, as from thence the ground is but little known.

SUNDAY, July 27th.—Anchored about 10 A.M. in Tsushima sound. Tsushima consists of two main islands of considerable size and a large number of small ones. The passages between them are narrow but deep. It was here that Sir James Hope, when commander-in-chief on this station came to loggerheads with the Russians. They were endeavouring in their usual quiet way, to establish themselves here. A ship of theirs wanted repairs; so they were building a dockyard which might not only repair this craft, but be useful in case of any other Russian who might come to grief in this part of the world. Had this little game gone on, in a short time the bears would have had a nice little settlement on a beautiful island, within easy reach of the coast of Japan. However, Sir John dropped in one day, and informed them that the island belonged to Japan; and if they didn't clear out of it in 48 hours, he would shew them the way—or words to that effect.

The Russians complained of his carrying things with such a high hand, but the result was that the Russian settlement was given up, and the island is now in the occupation of a very limited population of Japanese.

The scenery in the islands is charming. Ashore I saw a pheasant, and lots of deer tracks.

July 28th.—Started at 10 A.M. for the North; and at 2 P.M. sighted Cape Corbet on the coast of Corea.

FRIDAY, August 1st.—Was called at 6 A.M. with the news that we were entering Possietie. This country very different from Japan. No trees—but hills and vallies covered with thick grass. The entrance to the inner harbour is very narrow, between the end of Chuhado Spit and Toherkarski island. Just opposite the entrance is the Russian station of Mokhonvey—consisting of a few scattered houses only. We had been anchored about an hour, when a Russian officer, tall, lean, with a bent back and in a green uniform, came off to pay his respects to the commander-in-chief. We had been led to expect good shooting here, and landed accordingly on the Chuhado Spit. At the end of it are some large peculiarly formed rocks, under the shelter of which lie a small and very dirty Tartar fishing villages. The Spit is of sand with heavy grass and low scrub growing on it. We boat for three miles, without starting anything larger than a lark; and perceiving that the country as far as the eye could reach, was just like that we had traversed, except that the scrub was heavier, we sat down and took a "snack"—having brought the wherewithal with us—and then retraced our steps. In the afternoon a second Russian officer came off. He told us he was a great sportsman and that in the season there was plenty of game, but this was not the season. Some of the officers who went out 'seining' were very successful. They caught upwards of 600 fish of various kinds and sizes; but most of the fish were soft, full of bones, and not pleasant eating.

SUNDAY, August 3rd.—It had been decided to visit the Russian camp, about 9 miles from the anchorage. We were ashore in

good time and arrived at the house of the Imperial Engineer Captain Tatarinoff by 5.30 A.M., but had to wait while the horses which ran almost wild about the rich pasture, were being caught; and this was a work of time. At last eight having been captured were harnessed to three traps, two on four wheels and one on two, of the roughest possible description. Captain Tatarinoff was exceedingly kind, and tried all he could to hurry matters. He gave us some tea in tumblers, and also much information while we were waiting. He showed us specimens of iron-stone, coal and lime-stone, obtainable close at hand, and I could not help wondering that with these resources within reach, the houses were not better built, and the place generally more prosperous looking.

The horses being put to, Captain Tatarinoff's two-wheel trap was mounted by two of our number. And a rickety affair it was; drawn by two China ponies; one harnessed Russian fashion in the shafts with a high yoke over his neck, the other tied loosely beside him. I was with three others and a Chinaman in one of the four wheelers, drawn by three ponies, and the other four-wheeled chariot a little smaller one, likewise with three ponies, contained the rest of our party and a native driver. We went away at a great pace; and as the traps were destitute of springs, our lives were shaken up and our bodies bruized to our heart's satisfaction. After enduring an hour and twenty minutes of this, we arrived at the camp, situate on the banks of the river, and in a splendid plain covered with rich pasture.

The main street of the camp is wide and kept clean; but the huts were very crowded, not overclean, and the outlying ones in bad repair. They are built of logs of timber covered with mud plaster, and roofs of simple planking. There are 1,800 men at this station, some of them artillery, and they have two mountain guns—3-pounders. The troops are fine looking men, Siberians, the offspring of Polish and Russian exiles. Though not so clean and neat as our men, they looked active, serviceable fellows.

While waiting about, we saw some of them dancing. The music was a small guitar with five strings. One man played a simple but pretty jig, and two danced. As the music quickened, the men got excited and danced with tremendous vigour, displaying considerable agility in their heavy boots; and each trying to outdo the other. At last one got down on his back with his legs doubled under him, and beat time with his elbows on the ground; an acrobatic performance of considerable merit. So I gave him some brandy, which he seemed to appreciate much.

The house of the commandant was close to the river; but we failed to obtain admittance to this mansion. In fact, not to put too fine a point upon it, we were treated with a singular want of courtesy by the officers at the camp. When we first arrived they studiously avoided us, so we had to betake ourselves to the river side, and picnic in the sun. Afterwards two of them came down and tried to pump us as to who we were, and what we wanted. They answered our questions very curtly, refused in any way to partake of our hospitality, and bade us good morning.

In our stroll we met some snipe. We saw some Koreans who wanted to know if we would buy cattle, and shewed us some fine oxen. I also saw some good ponies, several of which I should have liked to have at Yokohama. For want of better pastime I made a rough sketch of the camp; and we returned to the ship without any adventure.

Captain Tatarinoff came off to dine with us. Another Russian has asked for and been granted a passage in us to Vladivostock. He is on his way to St. Petersburg, and can only speak German. As we have only a few on board who are acquainted with that language, I fear he will not have a very lively time.

August 4th.—Could not start early on account of the fog. This is the first of these little pleasantnesses that we have encountered. Here we were bowling along, and blowing fog horns, firing guns and taking all sorts of precautions. At length the weather became so thick we were obliged to anchor.

The next morning, the weather cleared up sufficiently to shew us our position about 10 o'clock; so got underweigh, steamed up the Eastern Bosphorus, and dropped anchor at Vladivostock a little after 1 p.m.

August 6th.—Ship employed getting out, manning and arming boats. I got some fair fishing in the river here. Whilst we lay here we had plenty of good sport. One day met a Russ, who told us in answer to our enquiries respecting game, that a tiger and two cubs had been seen about three versts from the settlement. We did not believe him.

August 9th.—Great excitement. A large party—25 guns in all—set out to drive deer. They returned about 5 p.m. having had a capital day, and bagged seven.

August 10th.—In the afternoon went with G—— to take a look at the Russian military and naval establishments. They are in a very embryon state. Whether it was that the day was Sunday, or whether they had not finished celebrating the Empress's birthday I do not know; but, certainly, nearly all the Russian soldiers or sailors we met, were drunk; and they are the most tame and melancholy rhyesters I ever saw. They seemed to have three stages of inebriety. First, the maudlin musical; second, total imbecility; third, peaceful slumber, utterly regardless of locality or position—the middle of the road, or the heart of a furze bush being equally desirable resting places for them.

August 11th.—Went out deer shooting with some success. The deer here are different to any I have seen elsewhere. They are red, but the horns of the bucks are nearly straight, the elder ones only having a single small tine; and they have no tails. There is also another larger deer; the bucks having branching antlers like red deer, but I did not see any of these. I saw several pairs of very fine antlers. The Chinese give a high price for these when the velvet is on them. They make some kind of medicine of

them, but what the properties are supposed to be I could not find out. I believe it is some kind of Ammonia.

August 12th.—Left Vladivostock at 5.30 a.m., with *Elk*, *Dwarf*, and *Mosquito* in company. During the forenoon, steam tactics. Wind right ahead. At 11 a.m. passed the island of Mayachiu, where are gold mines worked by a colony of about 1,000 Chinamen, who refuse to pay any tax to the Russians, who claim the island. Whether the Russians will take measures to make them, remains to be seen. Arrived at Wrangel Bay about 5 p.m. At 5.30 some of us started off for some fishing, and caught 15 salmon, some fine trout and a lot of dace. We also got a bucket full of fine prawns. Returned to the ship, and considered we had earned what we got—a Sardine Supper.

August 13th.—The *Mosquito* left with the mails. Several sporting parties—but all unsuccessful, except the "seining" one, who succeeded in catching a great lot of coarse fish, and some fine trout. The trout of this country are somewhat different to any I have before seen. They are true trout as far as form is concerned; rather more lengthy in proportion to weight than English trout; the largest caught measured two feet and weighed 5 lbs. They are of a pale olive green colour with largish white spots, and a white belly. The flesh is pink.

Had a sail with O—— in his somewhat cranky skiff. There was a pleasant breeze; and it was very jolly.

August 15th.—Left Wrangel Bay at 8 a.m.

„ 16th.—Arrived at Olga Bay, and by the advice of a Russian man-of-war's boat, which came out to meet us, anchored in the outer harbour. All who could be spared left for sport. The *Dwarf's* were before us, and had some good fishing. They had a fine catch of salmon, the largest of which was only 9 lbs.

August 17th.—Left Olga Bay. Thick fog, and the steam whistles squealing away all

the morning. *Elk* ordered to part company and proceed to Barracouta Harbour to meet *Cadmus*. Weather so thick that we let go the stream anchor. The second captain of fore-castle, Lynch, was astride of it, and he must have had rather an exciting ride on it to the bottom of the briny deep; but he came up all right, *when he had seen the anchor in its place*. On the weather clearing, found ourselves close under the land, and near the entrance to Vladimar Bay. Up anchor and steamed in; anchoring again at 5 p.m. Some prospectors went away in the skiff, and came back with wonderful promises of sport; so it was determined to turn all hands on shore to-morrow for a picnic; on which occasion T——'s honed turkey was positively to appear.

August 18th.—Several of the fellows off shooting, and the "seining" party also out betime. I went with the latter. At 10.30 a.m. T—— started in one of the cutters to make arrangements for the picnic. He selected a nice spot on the shore of a very pretty fresh water lagoon, set up his flag, and assisted by some servants and a lot of volunteers, soon got things into order. The "seining" party were very successful, and caught a fine lot of trout and small turbot.

At 2 p.m. all mustered, prepared to do justice to T——'s picnic. But who can worthily describe its glories? Jack ashore, whether officers or men, must do something strange. The admiral had promised to join the picnic; so it was determined to salute him with 16 rounds, as there were a good many gunners ashore. Accordingly they were called to fall in by D——, and put through some preliminary drill, which they wanted quite as much as the armies of Falstaff of Bombastes.

I must not forget the dress of the good old chief. His continuations had got wet; so for propriety's sake, he wrapped a red and black railway rug round him after the fashion of the highlanders. On his arrival, the ragged guard presented arms raggedly, and

then came the salute. Just as this was going on a flock of plover passed within shot, but got off scot-free, all the guns being loaded with blank.

The tiffin was a feast indeed. Fried turbot and potatoes; boned turkey, venison pies; pressed beef, with lots of things all right good; and assisted by the two best canoes, hunger and good temper, they vanished with wondrous rapidity. We all enjoyed ourselves vastly; and had I not been suffering from a damaged leg, I should have been perfectly happy.

All the servants were landed to make a washing day of it. The sportsmen during the day both ashore and afloat did remarkably well.

August 21st.—At 10.30 a.m. sighted the coast of Saghalien—distant 90 miles. Beautiful clear weather. At noon, 47 miles from our anchorage—Barracouta harbour. At 7.30 p.m. steamed into the harbour and found *Cadmus* and *Ducarf* there. Letters from home.

August 23rd.—The country here reminds me of the Baltic. A native canoe came alongside with a man and two women. The man had a very rough gun. It was hexagonally bored, but whether it had any twist I could not tell. It had a flint lock, and was fitted with a small rest. The harrel was secured to the stock with rough tin bands. The men came on board; saw all he could, but did not evince any surprise. He then went to the gangway, turned and bowed very politely, got into his boat, and was pulled away by his wives. These people are called Geyliaks. They are Tartars and wear twisted pig-tails. They have high cheek bones, round, good-humoured faces, are fairly grown, but very dirty. Some we saw were in a terrible state from cutaneous diseases. We found the walking on shore very difficult, occasioned by the thick undergrowth and fallen and rotten trees.

August 26th.—Left Barracouta Harbour, with *Cadmus* and *Ducarf* in company. Last

THE FAR EAST.



VIEW OF THE WESTERN BLUFF—YOKOHAMA.

night, the *Cadmus* had some theatricals—"The lighted being" and "Bombastes Furioso." Our next anchorage is to be Castries Bay. The *Cadmus* is showing us the way to sail.

August 27th.—*Cadmus* parted company last night for Dia to coal, and make arrangements for *Iron Duke* doing the same. Arrived at Castries at 2.30 p.m. The place does not look very inviting. *Dwarf* is to start the day after to-morrow for Nicolaevsk. G— and I are anxious to go in her; and, the admiral having no objection, and Captain B— assenting, we have written to the wardroom officers and expect an answer to-morrow. We shall have to rough it and travel in light marching order. Weather here delightfully cool—thermometer 55° to 62°. What are my old Yokohama comrades enduring now?

August 28th.—All arranged for our trip. Packed up enough gear for a week in my tin case, and took my cot and bedding. It came on to blow in the afternoon, so that when it was time for us to go on board the *Dwarf* there was quite a sea running. The midshipman of the boat which took us off, informed us that the steam pinnace, the launch which had been sent watering, and the "seining" party's cutter were all embayed and waiting for the tide to float them off. A nice time they are likely to have of it.

The fellows on board the *Dwarf* received us most kindly. Captain B— gave up his cabin to the admiral, and had a place for himself rigged up abaft, on the upper deck. G— insisted on my sharing his cabin. The admiral came aboard about 10.30 p.m., and half an hour after midnight we weighed anchor and steamed away.

August 29th.—My sloop last night was anything but sound. The wind was fair, but fresh; and our little craft tumbled and tossed about in a very lively manner. I was too lean to sit my bed properly, so rolled about like a sausage in a frying pan, when the cook wishes to send it up equally brown all round. I was obliged to keep the scuttle closed, and somebody shut the skylight overhead; so the atmosphere was very close, and I got up with a splitting headache which continued until the afternoon. The little ship made capital way though; but the weather was cold, wet and disagreeable; and we could see very little of the land as we went up the Amoor. However we passed all the perils and shoals in safety and anchored off Nicolaevsk. The English chart of the upper portion of the river was found to be

very correct, but the shoals near the mouth had not only altered their form but changed their position.

SATURDAY, 30th August.—Thick rain. Went to the first Telegraph station, but found only two assistants, and they utterly ignorant of any but the Russian language. They talked and grinned, and we grinned and talked; till at last they gave G— a printed form to fill up. The heading being in Russ, was quite incomprehensible to him; so they sent a messenger for the head of the department, and went to their work, leaving us to our own devices. The chief arrived, in the shape of a good looking Russian, in a green uniform coat with silver buttons and trimmings, dark grey trousers with a red stripe down the leg, a white waistcoat, and the universal flat cap with a cover, which the Russians appear to wear in all climates. He was very civil; and managed to understand our French, which was as bad as his own; and that's saying a good deal. He made out G—'s telegram for him, charged him 11½ roubles, making, I fancy from what we afterwards learnt, about 25 per cent on the exchange of our dollars; and then sat down pleasantly to discuss things in general.

There are here 4,000 troops and 14,000 convicts, a great number of whom are employed in some gold mines in the province. The soldiers are to be reduced to the number of 500; the remainder, with the arsenal, to be transferred to Vladavistock.

After leaving the telegraph office, we met M— who had picked up a man who spoke English fairly, but who need not have taken the trouble he did to assure us he was not an Englishman. There was something about the fellow I took an intense dislike to at sight. A thin face, high features, florid complexion, very light hair and eyebrows, and that peculiar pale restless eye, that never looks straight at you. He had round shoulders, and very bowed legs. He proved exceedingly useful to us, and offered to be our guide, counsellor and friend: to show us where to buy things; to lend us Russian money to pay for them, as we had only dollars; and to introduce us to everything that was to be seen and done in the place. First we went under his auspices, to a store kept by a venerable and exceedingly Jewish looking old Russian, which seemed to contain everything. We bought cigarettes and some peach brandy; and tasted some caviar, but this being of Siberian manufacture was not good. We enquired for sable skins, and were told that nearly all the best had been already sent

to Moscow. The old man offered, if we would return in the afternoon, to get some for us to look at. We went on board to tiffin; and then landed again; and found our perecovering but to me most disagreeable guide waiting for us. The wretch walked close beside us and listened to every word spoken, whether addressed to him or not; and if he did not quite understand the meaning would coolly ask for an explanation. I tried my best, and think I succeeded to some extent, in freezing him; for after awhile, he seemed to prefer walking beside any one else, rather than beside me. We first went to the store to see about the sahles. They were not good, and very dear; so we did not buy any. We then went to the house of a man who was going to sell M—— a bullock, for the ship's company; and after seeing the poor brute led out for slaughter, we went to see some other sahles. They were better than the former, but ranging from \$8 to \$10½. We purchased some caviar, at about the same price as we pay for it in Yokohama. We next sought the Post-office, to send letters to England. The postage is very cheap—only 27 kopeks. They give a receipt for all letters sent, and in case of their being mislaid, hold themselves liable to a fine of twenty roubles.

From here we went to the photographers'. For some time we were unable to gain admittance. At last our guide got in by the back door, and soon returned to say that the artist was asleep and must not be disturbed; but that if we came back in an hour's time, we might see him. As he was the only one in the place, we were fain to accept this decision, and do our best to kill time in this most uninteresting town. Went to a store—the only one in the place kept by a pure Russ; all the others being by Americans, Germans and Jews. Our venerable friend whom we had visited early in the day belonged to the latter. At this store, we hoped to get something characteristic of the country as a *curio*; but we were disappointed; as there was nothing in the shop that could not be bought better and cheaper at Lane & Crawford's.

Returning to the photographer's, his mightiness did us the honour to receive us. He told us, with a most perfect accent, that he could not speak English, but that his wife could speak French. She was sent for, and proved to be a very nice-looking little woman indeed. I cannot say I felt altogether pleased. For though it was pleasanter talking to the little lady than to her uninteresting husband, still it was not worth the extra trouble

I had to take in French composition, which is not my forte. Moreover I felt quite certain that the man could speak English a precious deal better than I could French. His stock of pictures was small and not good; but he had some negatives; and so we explained to him that we had to sail on Monday at daylight, and on his assuring us that he could print as many copies as we liked by Sunday evening, we proceeded to make a selection; assisted by a Russian officer who came in and kindly interpreted for us. They were horribly expensive—20 roubles a dozen cartes.

We returned to the ship to dinner. The admiral went to call on Admiral Crown, the governor of the province. He is an Englishman, but a naturalized Russian subject. His brother is governor of the neighbouring province of Okhotsk. The Captain of the Russian gunboats called on the admiral and Captain B——, but no civilities took place between the Russian officers and those of the *Dwarf*.

SUNDAY 31st August.—Service in the forenoon on the deck. The Russian admiral came on board, asked our chief and his staff to spend the day with him. So it has been determined not to leave until Tuesday morning. I landed with O——, and we took a walk first to the photographer's, then on the banks of the river. Saw no signs of fish. We had heard that there would be service in the church at 6 p.m. and determined to attend; but on arrival found there was to be no service, so we loafed about a little looking at the rank and fashion. We saw one or two pretty faces; but after two months among Geyliaks and Tartars, one is apt to think anything pretty which is not absolutely hideous.

In this place salmon is a perfect drug in the market. Fifty were bought by one of the stewards for a dollar. We have, in a great measure exhausted on it ever since we dropped anchor; and lest we should tire of it, we have had it dressed in all sorts of ways—boiled, fried, soured, salted, curried, devilled. This last is excellent. Still I can now understand the agreement insisted on by old Scotch servants on engagement, that they shouldn't have salmon more than four times a week. The sunset was magnificent. Oh! for my colours to have painted it.

September 1st—Nasty thick weather, but went ashore with G——. From what we heard from the steward, we came to the conclusion that our friend (?) the interpreter, had been making money out of us by exchanging our dollars into roubles. Still it was hard to

believe, seeing that our most gentlemanly acquaintance, the telegraph chief, gave us precisely the same exchange. However, at a German store two roubles had been given for a dollar, whereas our friends had obliged us by taking ours at one rouble and a half. We tried the German store, and our suspicions were so far confirmed, that we obtained one rouble and three quarters. We therefore exchanged about \$40 and after having a long but unproductive bargaining match over some fine sables for which they refused to take less than \$8 a skin, we started for the siesta-loving photographer. We got our photographs, paid for them with the roubles we had just got, and started to catch the boat for tiffin. On our way we met our disinterested friend the interpreter. Where had we been? he asked. To the photographer's; we replied. Ah, yes; I will go and pay him—producing his pocket book, full of rouble notes. The fellow had changed the dollars we gave him on Saturday evening, hoping to repeat his little game of making 25 to 30 per cent. "Thank you," said G—, "we have paid him." It was worth a good deal to see the gentleman's look of disgust and disappointment. This fellow has asked for a passage to Hakodadi, and Captain B— has kindly promised him one. Moreover the wardroom officers have allowed him to mess with them. Yet with all this kindness the fellow could not abstain from taking this paltry pecuniary advantage of them.

While talking we heard cries proceeding from the back of the Police office, enquired what they were, and received the reply that some four men were being knouted. We went to the place and found that one man had just been finished with, and another was being prepared for punishment. He was laid on a horizontal frame work, his head a little higher than his heels; his neck rested on a rounded log of wood, and a strap over it prevented his moving his head. His arms were pinioned to his sides; his legs stretched out and secured together by the ankles to another log; and his breech exposed. A surgeon and one or two officials watched the proceedings. The operator was a tall man dressed in a red blouse, with a belt, baggy trousers, big boots, and a flat cap. His weapon was three strips of raw hide, twisted and knotted, and about six feet long. The stripes were delivered from both sides—first six from one side, then six from the other, and as the punishment proceeded, the changes from side to side were more frequent. This must have added considerably to the severity of the punishment.

In this case before us, the severity was well merited; as the four men had, six days before, murdered two women. I think it would be well if this punishment were introduced into England for certain classes of offenders. It is more painful, but not so permanently injurious as our mode of flogging. In addition to their thrashing—35 lashes—the four men were sentenced to perpetual servitude in Saghalien. This is the severest punishment the Russians have; capital punishment having been abolished among them.

In the afternoon we went to the back of the settlement, where they have some soldier's quarters close to the burying ground, and the drainage is very bad. I wonder they do not have perpetual fever raging amongst them.

From this we got into a road leading to the eastward and another settlement, and after going some distance along this, we saw some Russian troops firing at a target. They were first firing in extended order, and then closed and fired a volley—with what effect I could not see, but it was not a very steady one. The men were armed with muzzle-loaders, sights similar to those captured at Bomarsund—a flap with a graduated arc.

Walked from here into the town. Saw no traces of batteries or earthworks. Having some time to spare, turned into the arsenal, with some doubts as to our being admitted. However the gates were opened without hesitation, and we were permitted to wander at our own sweet will. At first the place appeared to be a howling wilderness. The arsenal is enclosed by a wooden fence, something after the fashion of an English park paling. There are several large wooden buildings, most of them in a dilapidated condition; three of them, however, being comparatively new. The first we entered had a quantity of steam machinery—lathes, planing and planing machines, &c., all new—being put together.

As we were leaving this building, a Russian officer joined us and offered to shew us the lions. With him we went to the next building, which was fitted as a smith's shop, with forges, anvils, &c. These were being removed, and our guide told us they and all the other stores were being removed to Vladivostok; and that the machinery we saw being put together was merely about to be tried; and this having been done, it would be taken down again, packed and shipped off for the same destination.

In the third building was moulding apparatus, and a furnace for making small castings.

From hence we went to see a gunboat that was building. She was having her outer planking put on; and was 150 feet long. Her engines were on the way out from England.

We also saw some dismantled guns—between 30 and 40 heavy iron smooth-bores, some shell and some solid shot guns; the latter, I imagine, about the same calibre and weight as our old 95 cwt. guns. There were also some dismantled brass guns and howitzers; and a lot of shot, shell and carcasses. The only carriages I saw were old wooden truck carriages, naval pattern and in very bad repair. We only saw one—the saluting-battery on the southern point of the arsenal, and this we did not examine closely.

After thanking our guide, who was the most civil Russian we had met throughout the trip, we bade him adieu, and returned to the *Dwarf*. We found her literally loaded with salmon, and not a little astronomy.

September 2nd.—Lucky again. Started at 4.30 A.M. with a fair wind, lovely weather, and a strong current in our favour. Consequently we had a fine trip, and reached Gasteries Bay about 7 P.M. We were able to see the shore better than in going up—but there was nothing remarkable to be noticed.

September 3rd.—Gathered my traps together and transferred them with myself to the *Cadmus*, where G— and I were kindly received by Captain W— and the ward-room officers. They vied with each other in shewing us kindness. We got under weigh and started for Din with a fair fresh wind.

September 4th.—It came on to blow so hard during the night that it was considered inadvisable to approach nearer to the coast of Saghalien; so the visit to Din was given up, and we shaped our course for Barracouta, where we arrived about 3 o'clock and anchored

in Pallas Bay. The *Iron Duke* was anchored in the outer bay, but was ordered to shift berth and come inside.

September 5th.—Packed up my things, and turned over to the *Iron Duke*, where I found the fellows all well and hearty. In the evening G— came on board. The Admiral has given him praise for the way in which he took the *Dwarf* up the Amcor, so he is happy; and I hope good will come of it.

September 7th.—Morning service. In the afternoon went ashore, and met a lot of fellows from both ships, amongst them M— who had managed to do a little mischief even here. He landed yesterday, and followed the traditional practice of naval men on landing—lighted a fire; but he went away without seeing it properly extinguished. To-day it broke out afresh, and the Russians came off to complain. So a working party had to be sent off from the *Cadmus*, and they had to clear about half an acre of ground, before they could get it under.

September 8th.—*Thistle* hove in sight with letters. The fire to-day broke out in real earnest. A watch of men was sent on shore to try and extinguish it. They might as well have tried to bale out the Atlantic with a tea-spoon. Engines were sent ashore, with hose sufficient to play upon the few huts which compose the Russian station here and which was at one time in danger. Working parties were ashore all night. The admiral went in the steam launch to the big river, and a lot of fellows went to the same place, shooting. They had good sport.

September 9th.—Fire still burning fiercely and working parties still ashore. *Thistle* is ordered to Aniwa Bay. I am invited to go in her, and am glad of the chance; so all is arranged.

(To be continued.)



THE ILLUSTRATIONS.

SEKIDZORO.

THESE are not beggars, nor yetai, but something just a cut above the former and called gomoué. In the last month of the year, a few days before the new year, they go round their neighbourhoods in the peculiar garb they are photographed in, and striking the two sticks together as seen in the picture, they remind people that the time has come for cleaning up their houses for the new year; as every one, from the highest to the lowest, makes this a custom at that season. It is in all respects as much a season of kindness and open-handedness with the Japanese as it is in western lands, and these poor fellows generally get a tempo or two at each house they go to. They are not permitted to enter though. There are shops in Tokai where the peculiar aprons and hats are let out on hire; and the mask over the face is simply worn because whilst the men are actually engaged as virtual beggars, they generally feel a kind of shame. At any rate it is with this idea the custom has been adopted—on the principle that if they are not ashamed they ought to be.

SHIKIAKU-YA (POST-RUNNER.)

THIS is a class of men found all over the East. In Japan they have the same characteristics as elsewhere—remarkable endurance, and general trustworthiness. They are the bearers of the post, and the general small parcels deliverers all over the country. Government has regular establishments of them in connection with such business; and besides there are establishments in all the towns and villages throughout the empire, where they may be had at a moment's notice to go in any direction. Often have we taken letters to such places in Yedo, and seen one of them on the way actually before the receipt had been handed to us for the small fee paid. Their system must be very perfect; for although if you send a parcel that may arrive in no particular hurry, they wait until there are sufficient for an easy load, and charge a very small sum, yet if you are in haste to have your letter or parcel delivered, and will pay the enhanced price, it is astonishing with what celerity the service is performed. The first man runs to the first stage at full speed, tosses his bundle to another who is sure to be ready; and so it goes on from stage to stage until its destination is reached. If there is no

such haste requisite, one man may carry the missive the whole distance. We never heard of any thing being lost that was committed to these men; though as it occasionally happens that they are attacked on the road, there is always that risk to be run; and the companies will guarantee against loss on payment of a premium.

YEKISHIA—FORTUNE-TELLER.

WITHOUT GIPSIES, Japan has any quantity of fortune-tellers; and it is one of the commonest things possible for the people to go and consult them. We doubt if a man or woman in Japan, except those whom circumstances may have kept in seclusion, is to be found, who has not at some time or other consulted one or other of the kind. They consult them not only to ascertain their good or ill-fate, but to discover evil-doers or any other thing that seems mysterious.

The group in the picture stands as shewn, the man holding a mirror in which he looks at the features of the enquirer as shewn on its surface. He then pretends to twist his divining sticks in a manner to convey the idea of intense calculation, and at length delivers the oracle.

KUOE AND ATTENDANT.

THE KUOE are all distantly related to the Emperor, and constituted of old the majority of the Court nobility. Their title is now swept away like that of the Daimios; but they are occasionally still to be seen in their old dress. The attendants used to be clad in white; but some of them were very poor, and he who is here portrayed, although superior in rank in the country to a daimio, was very impecunious indeed; though his pride insisted on an attendant, his pocket insisted on his taking only the beat he could get.

SARASHIYA—BLEACHERS.

WHEN JAPANESE have woven their cotton into cloth, the two processes seen in the picture are gone through. It is bleached by remaining in liquid in the tub for some days, then hung out on the bamboo and rinsed and exposed to the atmosphere, and it is softened and made agreeable for wear by being beaten either by a mallet or pounded in a mortar.

NIGISHI, TATSUGASHIRA.

THE FIELDS at the back of Nigishi will be familiar to all our local readers. For distant ones, this picture simply conveys a correct idea of the semi-rural villages along the coast. This is within three miles of Yokohama.

VIEW ON THE WESTERN BLUFF

YOKOHAMA.

THE HOUSE of the late William Marshall, Esquire, taken from the opposite hill.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

THE *Koban Tsushi*, an excellent little paper, published daily Ooweno, Tokai, has the following article, which is well worthy of transference to our columns.

"As newspapers are most useful and necessary to mankind, assisting the government and enlightening the people; condemning what opposes and upholding what advances the public good; instructing goodness; correcting ignorance; praising right and rebuking wrong; they are published and widely read in all civilized countries; where not only the noble and gentle read them, but all classes even in the most remote regions value them as a means of increasing their knowledge and aiding their business.

So have we heard that since newspapers first began to be widely read in Europe and America, the liberty of the people has increased tenfold. And so it must be—for this reason:—

There is nothing that becomes a matter of public interest that is not published in the papers. It is of no consequence whether it agrees or disagrees with the editor's views, or whether the government or people like it or not. It is communicated to the people, and they are able to form their own opinions upon it; and thus Public Opinion is formed.

So now, as our empire is in process of time becoming prosperous and is fast improving, we are very pleased to see how many different newspapers are published; for they must gradually prove most useful to the people.

Still there is a great difference between them; some being clever and others very dull. Some people take a newspaper only to find new theories for conversation, or the curious matter it may contain, whilst some read it as they would a story book. Hence there is in much that we are desired to insert little else than fable, childish absurdities or Buddhist doubt—the publication of which can do no good and much evil. We will therefore be obliged to our friends who write to us, that they will only

send sensible and instructive articles. This will give great pleasure not only to us, but to the world. For the information of our readers we append a list of all the newspapers published in the Empire. There are in number 52:

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|---------------------------------|---------------------------------|
| 1.—Japan Gazette. | 27.—Aichi-Shimbun. |
| 2.—Japan Mail. | 28.—Maishu-Shimbun. |
| 3.—Hochi-Shimbun. | 29.—Kinko-Shimbun. |
| 4.—Shimbun-Zasshi. | 30.—Watarai-Shimbun. |
| 5.—Nichiyo-Shimbun. | 31.—Nishigai-Nisehl. |
| 6.—Tokai-Nichi-Nichi-Shimbun. | 32.—Mainichi-Kanagaki-Shimbun. |
| 7.—Tokai-Shimbun. | 33.—Shijiu-Hachi-Mooji-Shimbun. |
| 8.—Hakuban-Shinshi. | 34.—Achi-Kwaishiu. |
| 9.—Kobe-Shimbun. | 35.—Kiyoko-Shimbun. |
| 10.—Tottori-Shimbun. | 36.—Moshiho-Kusa. |
| 11.—Hiroshima-Shimbun. | 37.—Chimata-no-Kaze. |
| 12.—Kiyochoo-Shimbun. | 38.—Chingwai-Shimbun. |
| 13.—Kyoto-Shimbun. | 39.—Bankoku-Shimbun. |
| 14.—Another one of the same. | 40.—Rokugo-Shimbun. |
| 15.—Osaka-Shimbun. | 41.—Shimbun Shiroku. |
| 16.—Nishin-Kibun. | 42.—Koshi-Zappo. |
| 17.—Kaikwa-Shimbun. | 43.—Nai-gwai-Shimpō. |
| 18.—Kanazaki-Shimbun. | 44.—Shiji-oka-Shimbun. |
| 19.—Maioichi-Hirakana-Shimbun. | 45.—Sai-yō-Shimbun. |
| 20.—Shibunshi. | 46.—Nichiyeiki-Shimbun. |
| 21.—Shakitama-Shimbun. | 47.—Honyaku-Shimbun-ahi. |
| 22.—Japan Herald. | 48.—Shimbun-Kokoro-yekusa. |
| 23.—Yokohama-Mainichi-Shimboon. | 49.—Tokai-Shimpō. |
| 24.—Hiyogo-Shimbun. | 50.—London-Shimbunshi. |
| 25.—Sūsū. | 51.—Kōben-Tsushi. |
| 26.—Nisehin-Shinjishi. | 52.—Nagasaki-Shimboon. |

A somewhat amusing story is told in a native paper of the conversion of a district into beef-eaters.

It had always been most strictly forbidden that anything should be killed within the temple domains of Kokuzo Bosatz in the village of Yagitez-mura in Wakamatz' Ken, and no one in that district had ever been known to eat the flesh either of bird or beast; from fear of the vengeance of the Idol Kokuzo Bosatz.

It happened lately that a man named Kampei Higashi in the village, had a large tumour about 8 inches in diameter, in his loins; and the pain he occasionally suffered was extreme.



One of the government doctors, a properly educated surgeon, came to an adjoining village, and was sent for by Kampei to see whether he could do anything towards curing him and alleviating his suffering. The doctor told him that if left to itself the tumour would enlarge continually, and his body become gradually thinner and thinner, until at last he would certainly waste away and die. And as the sufferer was already very thin and weak it would be impossible to remove the tumour by cutting because he had not strength to bear it. But if he would restore some of his vital power by eating meat, this with a tonic medicine might possibly give him strength to undergo an operation. At first the sick man was in despair, but on consideration he said—well I must die if I allow things to go on as they are and it is true that Kokuzo Bosatsu may slay me for eating flesh—so that any way I must die. But if it should so happen that I eat flesh and recover and am not slain, then it will be known for ever hereafter that there is no harm in eating it in sickness. Under any circumstances, though I die, others will know for certain in future and not desist from mere superstition. Commencing then with chicken broth and eggs, he went on until he felt sufficiently strong to undergo the operation, and no evil befel him. The tumour was successfully removed, and the whole village rejoiced and wondered. They are quite convinced of their former error, and are satisfied of the wisdom of the government in its proclamation on the subject issued long ago.

IN THE case of the rebellion of Fukuoka Ken, the official investigation resulted in this judgment:—

"The town of Fukuoka having been nearly destroyed by the farmers who rose in rebellion in June last; and as this was the fault of the government officers who performed their duty imperfectly; therefore Chinami Midzuno, the second officer of the Ken, and Naohiji Dan, the 3rd officer were asked to send in their resignations as they had acknowledged their fault.

They have been discharged accordingly; and moreover the circumstances having been closely looked into by the Court of Tokai, they were denounced to be punished as follows:—

Though government officers in any province, who by neglect of duty cause the people to excite disturbances, ought to be committed to hard labour for the duration of a hundred days, according to law; yet the above-named two gentlemen have been permitted to make satis-

faction for their crime by paying a fine of 7½ rios, according to the Ordinance of Redemption of the Military class, or Samourai."

THE *Nichi Nichi Shimbun*, a native daily paper published in Tokai has the following:—

The firemen of Yedo have already abandoned many of their former foolish customs, but among the country people the old bad habits continue.

It lately happened that the firemen of Kamisawa in the province of Hitatsu, assembled and had a grand fête in honour of the Rising Sun. It has been the custom to raise the funds for such celebration from the members of the brigade by a small charge upon each of the townsmen. On this occasion the rate was three sen (cents); but Yeisaku Shigaya one of those on whom the demand was made, objected to such follies refused to pay the sum, small as it was. Indeed we think Shigaya was quite right.

However the firemen were very much enraged against Shigaya, and one night they went to his storeroom, and seized several bags of dried fish, and scattering some on the highway, throw the rest into the sea. They also committed other depredations breaking a large iron cauldron into pieces and smashing a cask containing oil, so that it was all lost.

Shigaya of course laid his complaint at the police office of the village, and the policemen at once went and captured two of the ring-leaders, who were taken to the station house, and their deposition was taken down.

It happens that the civil magistrate of the village, Shichiroemon, is a foolish and obstinate fellow. When the policeman was on his way to the Kencho of Nicharu Ken, with the confession of the captured men, Shichiroemon ran after him, and at the demand of the other firemen asked him to return the depositions, as if the principal government of the Ken saw them, the whole of the firemen would receive severe punishment. The policeman refused; and the foolish Kocho sprang upon him and tried to take it from him by force, at the same time reviling him contemptuously with his unfeeling conduct. This led to a free fight, between those who approved of the conduct of the police officer, and about twenty men who accompanied the Kocho the latter men crying out "Kill the policeman, quickly—and let the Kocho escape from here." Several farmers who were working in the fields now approached to learn the cause of the strife, and whilst some helped the policeman, some went and gave information at the police office, and the Kocho and many of his supporters were taken into custody.

Now see how much evil the foolish custom of the firemen has occasioned. We shall therefore be glad to hear that the fire companies in every province are abolished, and that the men are obliged to work diligently in some industry. And especially do we desire to see such officers as the Kocho, in town and country carefully elected, for that officer is the most important in civilizing the people.

From the same paper we take the following "opinion," addressed by a "preacher" Shigawara to obstinate people in Yamagata Ken, who refused to let their hair grow in foreign fashion:—

It is a great error of such people to suppose they are only imitating European and American people in letting their hair grow in the present fashion. It is owing to their ignorance of the ancient history of the empire. In Japan it was always the fashion to let the hair grow, as well as to fold the right breast of the coat over the left buttoning it on the left. It was not until the study of Chinese was introduced that the government issued the command to tie up the hair in the 11th year of Hakuho epoch. Afterwards when the country was rent by the wars between the great Minamoto and Taira families, the military class began to shave off the hair from the top of the head, as the long hair inconvenienced them; and from that time we have called the shaven part 'sakayake', meaning 'white moon.' This term was at first used in mere jest from the resemblance of the shaven part to the moon. About the beginning of the reign of the just Taicou, Yoritomo Minamoto, the people began to shave off also a little of the forelock, and towards the close of the Ashikaga dynasty the military class introduced the fashion which existed throughout the whole of the Tokugawa dynasty.

It is thus quite a mistake for the people of Yamagata to suppose that it was the ancient custom to wear the one on the top of the head, and that it is a mere imitation of foreigners to dress the hair as ordered by the present government.

THE STORM of the 23rd instant, did a great deal of damage in Tokei and its neighbourhood. The two large rivers Tonegawa and Sumidagawa, both overflowed their banks on the 24th, and many parts of the mound have been destroyed by the current. The village of Szunamura on the Tonegawa was completely inundated, and the Yeidai temporary bridge was carried away by the current. Makojima, Hondjo and Fukugawa were all under water, and the people had to take to boats to save themselves from drowning. At Senji, both

sides of the bridge were unapproachable, and communication by boats being for a time impassable, the traffic was totally stopped. In the Kandagawa river, the current was so strong that the bridges Shehei-bashi, Id nmi-bashi and Asakusa-bashi were all destroyed.

Besides these, a great number of houses in Takato-hahashita, Koishikawa, and Furukawa were carried away by the violence of the current, and several persons were drowned.

THE EFFECTS of the recent storm in Yedo, were even more severe than we had any conception of. Here is the official report:—

Drowned	6
Wounded	5
Houses carried away	12
" destroyed	32
Roads broken up	6
Stone bank destroyed	1
Earth	1
Month of Conduit damaged	1
Bridges carried away	4
" destroyed	10
Fire Proof godown destroyed	1
Hills and mounds broken down	25
Roads suffered from inundations of rivers &c.	25
Streets damaged by overflow of drains	83
Earthworks carried away by the current.... .. .	4

In addition to the above, Okurasho has received information:—

Shimane Ken,	
Persons drowned men	46
" women	68
" wounded	43
Cattle drowned:	
Cows	27
Horses	12
Houses carried away	272
" destroyed	1,181
Stables and Barns carried away	694
" destroyed	1,171
Portions of Banks damaged	3,773
Portions of Conduits	734
Wells	825
Bridges carried away	2,852
" destroyed	985
Portions of Hills broken down	cho 6,142
Rice fields &c. destroyed	cho 3,926
Roads destroyed	ri 158
Houses inundated	7,161
Persons destitute of food by reason of the inundation	4,505

THE FAR EAST.



NIGHT, TATSOASURA.

A COUNTRYMAN who had bought a lot of last season's rice, in which he had invested all his money, brought it to Niigata, expecting that the present year's crop would be poor, and prices so high as to enable him to realize a handsome profit on his investment.

The weather, however, so improved that the prospects for this year's harvest began to brighten, much to the joy of the farmers, but not of our speculator. The latter, seeing day by day the hope of his gains dwindling away, went to a priest, and by promises of great reward induced him to offer up prayers that the adverse weather might return. This coming to the ears of the neighbouring farmers, they were greatly enraged; and engaging a number of boatmen to accompany them, they went to the priest's house, and made a general "smash up." They were interfered with and induced to cease for a time; but in the evening the sendees returned, and did not even leave one of the foundation stones in its place. Ultimately the police arrested the whole of the parties concerned—the speculator, the priest, the farmers and the sendees. The popular fury sets most against the priest—as well it may.

THE *Nishin Shinjishi* has a very long letter from a citizen, who wishes to enquire how it is that samurai are permitted, if they like, to wear swords, whilst firearms are forbidden? Or, "by a parity of reasoning," why, if firearms are forbidden, swords should be permitted? The sword has been frequently used for killing, wounding or for robbery; but the gun has not yet been so used. "The original reason why samurai wore their swords, was, that they were supposed to be always soldiers on active duty; but now they are relieved from military service, except as they may be selected with others, and allowed to enter into any business, whether trade, manufacturing, or farming. Why then this distinction between samurai and others? Some may say they must be worn for protection—but we have now the army and navy, and the six head-quarter camps, with their thirteen branch stations of regular troops in case of war; and in every *Fu* and *Ken* we have court houses to judge the criminals, and police to guard our lives and property. And it is a most excellent state of things that we can go upon the high roads by day or night without fear. Then why carry swords? Let Government issue an order of prohibition and all will obey, but if any be disobedient let them be punished."

The writer then inveighs against the samurai giving exhibitions of fencing, &c., like play-actors, wrestlers, and the like.

He does not, however, object to swords being carried by Government officials or on occasions

of ceremony. But for all other persons and occasions, they should be laid aside.

One of the *Tekei* newspapers has an article on the subject of certain tea-house attendants.

"There are many visiting places called *midzu-chaya* in the grounds of Ueno, Asakusa, and other places, where the attendants are girls, pretty, and nicely painted, for the purpose of attracting guests.

See, when any young fellow enters how the damsels try to beguile him, talking cheerfully and smiling sweetly, all to draw money out of his pocket.

Although this treatment is apparently only to sell the guest a little refreshment, it is in fact like that of avowed disreputable characters. If the guest gives as payment but a small sum see how different the behaviour becomes."

We need not give the whole article, which is a lecture to those who allow their daughters to belong to such places; but however excellent the theorising, we fear the views will obtain no practical weight, and we shall have to put up with all those wiling, winning ways as heretofore, to the extraction of our loose ishies, but probably not much to the disturbance of our peace of mind. Only fancy what a Japanese tea-house or even a *midzu-chaya* would be, if only old women or dirty boys were the attendants!

A curious tale is published in the *Kobun Tsuishi*.

In Totsuki Ken, there was a rich farmer, who being at the point of death, called his wife to his side and asked her to listen to his last wishes. He said he had, by his hard labour, made a good deal of money which he had hoarded; and now he was at the point of death, the fact that he could not enjoy it as he wished disturbed his mind, and he could not die happy. He wished her, therefore, to take it after his death and place it in his coffin beside him.

The man having given up the ghost, his relations, friends and neighbours assembled to bury him, and before the coffin was closed, the widow was about to place the money beside him, privately; but the relatives asked her what was in the bag? and she told them the whole of the facts. They objected to her burying the money, and so she put a favourite tobacco pouch that had belonged to her husband in the coffin instead. And the body was interred.

Shortly afterwards a man who had heard of the above circumstances opened the grave and took out the tobacco pouch. He then painted his face to resemble a dead man, and managed to look like Yemma-o, the King of Hades. He now went to the house of the widow, and said

that though she had been commanded by her husband to put his life's earnings into his coffin, she had not done so, and consequently the soul of her husband could not rest in Hades, from whence he came as a messenger, to receive the money; as the king was grieved to see the man's soul wandering. As a proof of his statement, he produced the pouch from under his mantle.

The poor woman really believing the story, burst into tears, and said that she had handed the money to one of the relations, and she must go to him and get it.

So saying she went out. The visitor waited a long time but as she did not return, he looked around and saw some things that looked like cakes, some of which he proceeded to eat. When at last the widow, accompanied by the relative with the money, returned, they found the messenger from Hades vomiting violently, and seemingly about to die. On going to him and examining him, they perceived he was a farmer from an adjoining village. The fellow died, and then it was discovered that the cakes had been poisoned. Some were given to a dog and it died at once.

The officers were sent for, and the affair was to undergo a strict enquiry.

THE GOVERNMENT of Yamanashi Ken have issued a very long notification on the value of newspapers. Kocho are instructed to make themselves acquainted with their contents, and circulate them as much as possible for the perusal of the people. Reading rooms are recommended, and the farmers strongly urged to read themselves and tell the news to those who cannot read or obtain them. The two papers particularly recommended are the *Nisshin Shinjishi* and the *Nichi Nichi Shimbun*.

AN ATROCIOUS murder with robbery, was perpetrated at No. 4 Nishi Fukuda machi, Tokai, a few evenings ago. A farmer named Yamada Inzo, of Hamamatsu Ken, came to Tokai with his servant Tomokichi, and put up at the house of a woman named Yamamoto at the above address. On the evening of the 9th Yamamoto saw his body lying in one of the rooms, with blood issuing from several wounds. She ran to call the servant but he was nowhere to be found. She at once went to the police; and it was found that the money which the woman knew to be in possession of the murdered man, was missing. It thus became evident that the servant had committed the vile deed, and made off with the money. Up to Saturday, the man had not been captured.

ON THE 14th instant, the house of Tanaka Chobei in Kita Koga Cho, Tokai was entered by three thieves who demanded money, which Tanaka was not slow to give them. His servant, however, slipped out to the house of an officer of Koiboriyo, a department of Shihosho, who immediately accompanied the man to his master's house. Seeing him approach, the thieves lost no time in making off, but the officer was evidently a more active fellow than either of them, and overtook them so quickly, that they were obliged to stand at bay. All had swords, but the officer did not hesitate to attack them. A tough fight ensued in which he received no less than nine wounds, some of which were in his head: and the blood ran down into his eyes and mouth so that it was impossible to continue the unequal struggle, and the thieves escaped. The brave fellow was conveyed to the hospital in Daihiyo-in, where his wounds were promptly attended to.

A WRITER in the same paper find fault with the habit of women wearing hakamas, and men leaving them off; and suggests that both should adhere to their own proper modes of dress. He also expresses dissatisfaction at the different ways of wearing the hair, and thinks that foreigners must laugh at the varieties of fashion. We think foreigners had better look to themselves.

A CURIOUS phase of superstition has been exhibited since the formation of the lotteries of which we have more than once spoken, as having been established in Tsukidji.

The temple of Oiwa Inari is one very much venerated by the citizens of Tokai; and is one to which, seton, goishaa, and the like go to pray for success in their profession. Since the lotteries have been in vogue, it has been given out that this is the temple at which to pray for good fortune in the drawings; the fox Oiwa having such things under his special care. The consequence is, it is always crowded with poor people who have invested (many of them their all) in these lotteries; who bring Sekihan (made of rice and red beans) and Ahurage (beans fried in oil) of which the fox is said to be very fond; and who pray incessantly for the favour of Oiwa. The crowd is everyday very great from morning until night; but particularly on the days of drawing.

THE GOVERNMENT is about having a history of the Empire written, and materials are being accumulated rapidly. We hear of a samonrai of Aichi ken being rewarded with \$50 for presenting the Government through his Koncho with thirty volumes of great antiquity containing a history of the Emperors.

THE FAR EAST.



YENISHUA—FOMI (SE-TELLER).

The *Mainichi Shimbun* of Saturday last relates the following:—

In the village of Itedamura, in the Kanagawa Ken, there lived a farmer named Tatsuzo, about 37 years of age. He was a good, quiet man; and his wife and he lived together quite happily for two years. Some time ago, he was at home, nursing himself for a cold, when suddenly he rose from the mats, and seizing a sickle which was hanging against the wall, he laid hold of his wife by her hair and tried to cut it off. She perceived that he was not in his true senses and called for help—not to protect herself, but to watch him whilst she went for a doctor. She also went to the temple to pray for him; and in a few days had the happiness of seeing him restored to his usual health. After this they moved to the village of Kitagata, the village beyond the Camp; and one night after they had supped they went to rest; but about midnight a mad fit came over him, and he made an attempt at his wife's throat and then tried to commit suicide by stabbing himself in the abdomen. She cried out and the neighbours came in; but the man came to his right mind quickly, and the neighbours took care of the wounded pair. It was then proposed that there should be a divorce, and to this the husband was fain to agree; but the wife would not think of it. She said he was a good husband when he was in health, and that it was the duty of the wife to cling to her husband through good and evil until death. She would not break the law of the gods.

The time came when they were so reduced in circumstances that he went as servant in a bakery, and his wife as nurse in the same house. On the 3rd of this month, whilst his wife was in bed, the man rose, got an axe and gave her a gash on the head measuring about three inches. She cried out loudly; and he gave her another wound about 8 inches long. Their master and others rushed in. Information was given to the Kencho, and an investigation took place. Her wounds were not mortal although very severe. The poor woman however will not leave her husband; but still says it was only the effect of sickness.

It seems to us that the officials ought to find means of taking care of such a fellow as this. He is either mad or a villain—and in either case requires looking after.

The *Kobun Tsushu* says that the students who have lately (within what period is not mentioned) come to Tokei, from all provinces, number nearly 30,000 persons. Among these the children of the samurai of Hamamatsu Ken are the most numerous; more than 50 of

whom came up in one batch; and the hope is expressed that as, at last, the country is awaking out of its long sleep, they will not only learn what is taught in schools, but also place themselves in a position to learn some trade by which they can render themselves independent.

International Boat Race.

The Race for the Cup, presented by Mr. Howard Church, was rowed this afternoon on the one-mile course, from abreast Mr. Dare's house to a boat moored off the French Hatch. Owing to the fine weather there were a great many people assembled all along the Bund; the windows of the International and Grand Hotels were crowded.

The boats took up their stations abreast Mr. Dare's house at 3.35 p.m., the American outside, Scotch in the centre berth, with English inshore.

A good start was made at 3.43. The English leading. Abreast the P. M. S. Wharf the Scotch held a slight lead; but here both Scotch and English crews put on a spurt, the latter gaining on the Scotch. The race was won by the Scotch crew. Time—6 minutes, 27 seconds, the English boat took 6 minutes, 37 seconds, and American 6.58.

The weather was all that could be desired, with not a ripple on the water.

WE ARE glad to hear that the Silver Medal of the Royal Humane Society, awarded to our friend Mr. Dowson, was received yesterday by H. B. M.'s Consul through Earl Grosvenor, and forwarded to Mr. Dowson, who is now in Yokosuka.

AT THE farewell audience of Mr. de Long, the proceedings were marked by a more than ordinarily cordial manner, and the Emperor addressed him most flatteringly. His Majesty also presented him with two vases of the celebrated and much coveted blue Owari ware, and also two rolls of splendid damask, of the kind used only by the Imperial family.

Yesterday an escort of U. S. naval officers in full uniform waited on Mr. de Long, and attended him to the U. S. S. *Laeknawanna*, where he was received by the officers of the vessel in full uniform. The marine guard was paraded and full honours paid as usually extended to a Minister Plenipotentiary. On leaving the ship a salute of 15 guns was fired, and an escort of officers accompanied the retiring minister to his residence. This very unusual compliment proves the estimate in which the officers of the U. S. Navy hold the

services rendered by Mr. de Long to his country since he came to Japan, four years ago.

We will give Mr. De Long's address and the reply of His Majesty, the Mikado to-morrow evening.

Among the Japanese, we come occasionally on individuals who compel our admiration to as great a degree as good men of our own countrymen. Here is a specimen. The account we extract from a native paper.

A former Sanji of Niihawa Ken, Yetchiu, was named Miyoshi. On being appointed to the office, he went to his work, not as a matter of dull routine, but with a determination to work for the good of the Ken. He first, quietly and unostentatiously, won the friendship of the samourai, and imparted to them such an excellent spirit, that he could depend upon them under all circumstances to aid in upholding the law, and the power of the government.

He then took the Kechos, and went to the trouble to explain to them, kindly but firmly, the meaning and object of the proclamations issued by the government, in such a manner that they had no difficulty in explaining them to the people. On one occasion a slight excitement commenced among the farmers in certain villages, on the subject of the land-tax, but he at once went himself, and talked to them with such kindness and to such good effect, that they dispersed thoroughly satisfied.

At last, it so happened that certain men, formerly Yetas, (the class until lately despised and tabooed on account of their trading in skins, leather, &c.), subscribed to establish a school in the village of Koromi in Yetchiu. Not one samourai or farmer would send his child, and on the school being announced, no young pupils availed themselves of it. But there was one pupil. Miyoshi foresaw the objections which would be felt; so he went and entered himself, and staid at a Yeto's house the night before the school opened. At first it was a mere matter of surprise to the people; but when they saw that he was really in earnest, and that he remained with the Yetas without feeling contaminated, a revulsion of opinion took place, and the school has since been prosperous.

If this were not a remarkable exception to the general run of Japanese officers, it would not be particularly worthy of notice. But it is. And it is satisfactory to see that such an example is appreciated by many of his countrymen, though few have the moral courage to follow it.

The Opening of the Polytechnic School in Tokio.

The new building devoted to the uses of the Polytechnic School, (Kai Sei Gakko) was formally opened by the Mikado in person, on the 9th inst. The new building is situated directly opposite to the old Nanko, on the grounds of the old Itakura yashiki.

The Emperor left the palace at Akasaka at a little past 7 o'clock this morning, and arrived at the school gate at 8.20. The usual body-guard of lancers accompanied him. The Japanese officers, foreign professors, and the students were in waiting on both sides of the street. The new building was gaily decked with flags, garlands, etc. The national flag and the distinctive flag of the school, hung from above the porch; and over the doorway was a fine representation of the front and ground-plan of the edifice.

The Emperor having proceeded to the room assigned for the Imperial use, was presented with the key of the building, the curriculum of studies, and the plan of the edifice. His Majesty read a speech which was translated. Dr. Murray, the chief foreign officer of the Mom Bu Sho, then addressed His Majesty. A procession was then formed, and all proceeded to the large lecturo-room at the end of the central wing, when chemical and physical experiments were performed by the students and one of the professors. After this, the library, class-rooms, apparatus, etc., were inspected. Gymnastics followed, which His Majesty witnessed; then returning to the reception room, the foreign professors being assembled, the Emperor in a distinct voice read a speech conveying his thanks for their kindness and presence on the occasion. His Majesty then returned to the palace, and the Japanese officers, foreign instructors, and invited guests, sat down to a collation, at which His Majesty's health was drunk. Several heads of Departments, members of Sa In, Arisugawa no Miya, Saigo, Goto, Yoshida, and others were present. The Japanese officers present numbered several scores in all. The entire programme was fulfilled as laid down, and everything passed off auspiciously. What is left of the old Nan Ko, after the Polytechnic school has been subtracted from it, is now the "School of Foreign Languages."

WAKAMATE's KEN has notified the people that as foreigners only like fine silk, and that the coarse silk is difficult of sale, in future they are only to make fine silk. The thread is to be reeled of five cocoons only.

THE FAR EAST.



SARASHA—BLEACHER.

IF THERE be no religious "revival" in Japan, it is not the fault of the Kiyobusho—judging from the reports that reach us from the provinces. From Yamanashi Ken, a letter informs us that the preaching is extremely active; and at Ichirenji temple in Kofu, crowds attend daily. A priest called Chinkoji Takabayashi is spoken of in terms which give one the idea of a Japanese Spurgeon. When he preaches, the people throng so to hear him, that the temple is far too limited to contain them. Such is the *furor* to listen to his sermons, and such the good effect likely to follow from them, that the Kenehe gives a holiday to hard labour criminals that they may have the benefit of them.

But all the preachers are not equally popular. One in Koshin has rendered himself hateful to the people, because he preaches nothing but the praises of Sozhi—to which sect he properly belongs—and rarely, if ever, mentions Shintoism: excusing himself on the ground that he is not worthy to speak of the forefathers of the Emperor. The people say it is absurd for Kiyobusho to employ such a man, as he only labours for the good of his sect, and not of Shintoism at large.

IN *rim* town of Kofu there seems to be a remarkable desire to avail of the new lights which the times are presenting to them. First the desire for instruction is so great, that no trade has benefitted so greatly as that of the booksellers. Chairs, tables, jin-riki-shas, and various machines are so greatly in demand, that the common carpenters, box makers, coopers and such like artisans are all changing their occupation to supply the demand. The poor grumble a good deal at the enhanced price of ordinary household articles, which is the necessary consequence of the change.

THE HARVEST is likely to be so abundant in Koshin, as to make up for the several bad seasons, they had previous to the two last years.

JIRUSHI KAWAKI—the chief of Jijin, is appointed Japanese minister to Italy and Austria.

IT HAS been notified that as the American government will send an astronomer to Yokohama and Nagasaki in December next "to observe the planet Mercury," a few students will be allowed to take advantage of the opportunity of accompanying him, to receive instruction.

A FEW days ago an actor named Okutaza belonging to the Hooge Theatre, Tokai, was

killed by one of the fixtures on which he was sitting, giving way, and precipitating him from a considerable height on to the ground.

JAPANESE RECIPES.

TO MAKE HENS FAT ALL THROUGH THE WINTER.—Feed them on dry hemp seed. The finer the quality, the better the result.

TO FATTEN POULTRY.—Give powdered charcoal with their feed. The flesh becomes beautifully white and rich.

TO KEEP MEAT FRESH IN SUMMER.—Put it in a clean porcelain bowl, and pour very hot water over it, completely to cover it. Then pour oil on the water. The air is quite excluded and the meat preserved.

ONE of the officers of Kyoto Fu, named Ikai, has for some time past been falsifying his accounts, and pocketing from \$50 to \$200 a month dishonestly. He might have continued his pilfering: but conscience which "makes cowards of us all," found him out, and he managed among his friends to raise the sum abstracted, and restored it to Kyoto Fu, expressing his regret. His self-accusation was not at once believed, and an examination of himself and all others whose duties are connected with the distribution or payment of the public money were ordered to be examined by Shihesho. The result of the examination has not yet transpired.

A CURIOUS accident lately occurred at Saihōji-mura of Owako Ken. A farmer named Sato Takishuro having heard that a certain bamboo grove was much resorted to by wild boar, he took a rifle he had in his possession, and waited for his coveted prey. Presently as it was getting dusk he heard the bamboos rustling as if an animal were forcing its way through them, and not waiting to see the animal he supposed to be there, he fired; when to his astonishment he heard a groan as from a human being. It turned out that a farmer belonging to the same village had gone with the grove to get young bamboo shoots (Takenoko), which etc a favourite article of food to the Japanese, and so was taken for, and received the bullet intended for, a wild boar. The authorities say if he had not gone to take the Takenoko without leave he would not have been wounded; and no blame is attached to the would-be sportsman.

OUR READERS will remember our account of the floods in the Shimanō Ken at the end of August. Great as was the damage done to the growing crops, some showed signs of recovery—but the rain of the 2nd inst., banished

all the rising hopes, and destroyed everything. The Ken authorities have been obliged therefore to ask Okurasho (finance department) for assistance.

H. R. H. HISASHI FUSHIMI-NŌ-MIA has made application to be allowed to serve his country either in the Army or Navy. His letter is as follows:—

TO KUNAIKIYO TOKUDAIJI SANRYORI,

from NŌRON HISASHI FUSHIMI YOSHIAKIRA;

Although I, Yoshiakira, belong to the imperial family, and have so far grown up, I have learned nothing perfectly. I am really sorry to be idle; and consider it a crime to continue so.

I recently travelled in Europe, where I saw all high noblemen devote themselves to the Navy or the Army from their youth. I feel the utmost shame when I reflect upon this: but I think that if I devote myself to a military life and learn the art of war, I may yet make amends. This therefore is my desire, and I pray you to grant me permission speedily. If I become a soldier, of course I become a 'combatant,' and can never receive the treatment of a member of the Imperial family. My mind overflows with this my earnest desire.

THE CHIJŌ OF TOKAI FU has issued an order respecting the dimensions of rafts on the rivers. It is often the case that rafts measuring in length from 300 to 400 feet lie in the water for months, often obstructing the traffic; and damaging the posts of the bridges when they are being taken down stream. In future rafts are not to be longer than 80 feet or broader than 12; and in small rivers 30 by 6. The rivers Tonegawa, Arakawa, Nakagawa and Tanagawa are excepted. No raft may stop on the way for more than one hour at a time, and only three hours are allowed for loading.

ON THE 24th inst., between 8 and 10 o'clock the Japanese Police made a raid on all the Lottery Houses which have latterly been such a nuisance and the cause of much indolence and consequent poverty.

A few days ago an order was made that no Lottery tickets should be sold outside of Shimabara. By this the quarry was cleverly driven into the net, when the police pounced upon them simultaneously from all quarters, making a wholesale seizure of the sellers of tickets, and everything connected with this gambling nuisance. Even the *bakuchi* or common gambling pedlars were taken to the police station.

THE TIME is rapidly approaching for the transit of Venus to take place, and the astronomers of Europe and America are busy in preparations. In December we shall have an influx of savants and scientists not often seen among us. Where the stations are to be located, is not yet settled. The primary object is to get such a location as will be most certain to have clear weather at that time. It is not at all likely that either Yokohama or Yedo will be chosen, as they are too near the sea, and the liability to cloudy skies is very great. Kioto, the table-land of Shinano, the plains of Tamba, or the centre of Kiusiu, all noted for their clear skies and high general average of fair weather have been pointed out, but as yet no spot has been definitely fixed upon. Dr. David Murray, now connected with the Mombusho, who was formerly professor of astronomy in America, and was connected with several scientific expeditions sent out by the U. S. Government, has been deputed by the United States Astronomical Commission to select a site for the astronomers who will visit Japan. Prof. E. Lepaisier, of the College in Yedo, and formerly of the Paris Observatory, will attend upon the French expedition here. We have not yet heard concerning the local plans of the English, Prussian and Russian expeditions, but we wish to all the gentlemen composing them, a hearty welcome, pleasant sojourn, and above all perfect weather, a stainless sky, and no earthquake during the precious few minutes that Venus makes her "stately stepplings" across the disc of the sun.

HAD THE rainy weather continued, scarcely an embankment or bluff would have been safe to dwell upon or beneath. In Tokai the high embankments on the western side of the castle were severely damaged by several land-slides. On the south side, just north of the dwellings of the French military officers, a double landslide took place. The stone wall, trees and sod which were high above the road slid down, and a hole about twenty feet in diameter was scooped out. The road was obstructed by a pile of mud and debris which had to be dug through to obtain a passage. Shortly after this fall, part of the road, the stone facing and part of the slope leading to the water was swept into the moat and lies there yet. Numerous other land-slides throughout the city are noted, though we have not heard of any loss of life.

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KIJIN O-MATSZ'.

(Translated from the Japanese.)



KIJIN O'MATSZ' was a famous female bandit, who in days gone by lived on the mountain of Kasamatsu, in Mutsu, one of the northern provinces of Japan. She was a daughter of a brave man named Adachi Taro, who was the chief of a numerous band of robbers at Adachigahara, from whence his name is taken. She was remarkable from her earliest childhood for her great beauty, and for a precocity far beyond most children. Even grown people were beaten by her in argument, so that her father, whilst wondering at her genius, gradually became afraid of her, and disliked her so much that he would not allow her to come into his room, but neglected her altogether.

When she had completed her fifth year one of the band said to her :—" You are only five years old, but your knowledge is wonderful. Now give me a taste of your quality." Then taking up a small bell, he said, " Whence does the sound come from, the surface of the hollow metal, or the small bell suspended in it?" O'Matsz-san* replied, " Oh! you're too clever to live. The idea of a man not knowing such a simple affair as that. The explanation is clear as possible. It is not the surface metal nor the tongue inside; but when two substances strike each other a sound is produced. This is the universal rule." So taking out the bell and throwing it away, she handed him the empty cell, and said merrily :—" If you doubt me, ring it now." All present were amused, and wondered at the little thing's intelligence. But Wanihachi, one of the band, who always felt a kind of

* The name is Matsz', the prefix O is honorific, and combined with the final san simply means Miss.

contempt for her precocity, thought for a moment how he could let her see her inferiority to himself, and reasoning truly enough that he could not cope with her wit, like a big bully, put forth his strength. Seizing her little body round the waist, he raised her in his arms and said:—"Now, young lady, your life is at my disposal." His roughness was distasteful to Takadachi, another of the band, and he told his comrade to set her down, as it was cruel and absurd to pit his strength against that of a little child. And then addressing her himself he said "Come O'Matsz'-san, you wise little woman. You grow more and more knowing everyday; but you know you cannot by your cleverness overcome Wanihachi's strength, or get the better of the advantage his size gives him. For instance, he can with ease take a branch from yon tree, but you cannot."

"Of course," replied she, "I can't; because I have neither strength nor stature; but I'll do it by and bye. Now look here, I can do something that Wanihachi cannot, with all his strength. I will sit down so heavily that he cannot lift me."

They both laughed, and Wanihachi telling her not to talk nonsense, was about to make trial, when she cried out, "Stop, stop! Just a moment, while I take a short time to prepare myself. You may begin very slowly when I take three long breaths. By her cunning, she made them suppose Wanihachi had a heavy job before him, and he began to make preparations too; whilst the others who were present wondered what they were going to see.

So O'Matsz' sat down, pretended to pray, and then took three long breaths. Wanihachi at once advanced, took her with some violence in his arms, and amid the laughter of all, raised her on to his shoulders without the least trouble, for her weight was of course the same as it always was. To shew this, and that she was as a mere feather to him, he ran round the garden, cajoling her, as he did so, to make her ashamed. She, however, whilst making a show of great fear, held up her arms; and as she passed beneath the fruit tree, laid hold of

a branch and tore it off. She put it between her teeth, and then taking out a knife with which she had provided herself she drew the back across his throat and held it there and said—"Ha, Sir, your life is at my disposal—" "where is your strength now?" The robber quickly put her down on the spot from whence he had raised her, crest-fallen and annoyed; and the child smilingly advanced to Takadachi and politely said, "Pray, Sir, accept the branch I have taken from the tree as you desired." The laughter that broke forth on all sides when the cleverness of her ruse was understood, was uproarious. She really was wonderfully wise, but her wisdom made her very wicked as she grew older.

Contrary to the usual order of things, Adachi Taro, her father, disliked her for her very cleverness. He was told of her many precocious words and deeds; but he only hated her the more; and the retainers finding that kindness shown to her rendered them amenable to their master's wrath, neglected her altogether. Still as time wore on, and each year improved her beauty, they could not withhold their admiration, and admitted that such lovely features had rarely before been seen.

When she arrived at the age of thirteen, the depredations of Adachi Taro's band became so atrocious, that the Daimio of the province, Sayemonnojo Morikuni, was obliged to take steps to destroy them. The men stopped at nothing, but took life as freely as they took property. Nobody was safe by night or by day. Natsmé Danjo was therefore ordered to take a strong force to seek them out in their lurking places, on the sides of mount Adachigahara, and extirpate them.

So promptly did Natsmé obey the orders of his chief, that the robbers were almost taken by surprise. He set fire to all the dwellings in which any of them were found or were known to abide, and without very much fighting, he succeeded in capturing the greater number of them. The chief of the

band, Adachi Taro, finding escape impossible, committed suicide, and Natamé took his head and his sword, and presented them to his chieftain amid the triumphant shouts of those who had suffered from his deeds.

For his bravery and success, Natamé Danjo was permitted to retain the sword, which was a valuable one, made by the ancient famous armourer Kikui Chimonji; and his prince gave him besides a considerable tract of land for his family estate.

O'Matsz-san probably might have rescued by the aid of one of her father's retainers from the attack of her father's assailants, and the burning of his dwelling; but she did not wait for this. Fearing pursuit, she managed to get away by herself, and fled with what speed she could for some miles. As she saw no signs of pursuers, she now paused; and considering that she might be recognised as Adachi Taro's daughter, she disguised herself as a pilgrim, and wandered from place to place. But she had no great amount of money, and as it drew to an end, she followed her father's trade and contrived to rob travellers by wily stratagems. And this went on until she completed her sixteenth year.

She was now beautiful beyond compare; and to the beauty of the Queen of Heaven, she united courage and warlike skill equalling that of the God of War. A desire to revenge her father's death, notwithstanding his cruel conduct to her, became her one prevailing idea. She therefore determined to find her way back to Matsz', her native province, and set out accordingly.

The fate of mankind is not at their own command. She lost her way, and after making every effort to recover it she went backwards and forwards, and round and round, until, thoroughly weary and worn out she came to a house at the door of which she knocked and sought a lodging.

The owner seeing as he thought a pilgrim, courteously bade her enter, and on hearing her statement which was given with a great show of candour, said, "I am very sorry that

you have missed your companions, but as they have not passed, but must go by this house, I pray you, place your particular mark over the doorstep and they will see it, and you will be reunited."

She remained in this house some days, and no suspicions were aroused, for her conduct was as prudent as her garb was saintly.

At length, one day, she perceived her host and hostess talking together very anxiously: and not hearing what they said, she asked if anything was the matter. They replied, "We had a daughter who was about the same age as yourself; and we promised our master, that at the great festival now upon us, and which is to be celebrated in his house, our daughter should serve. To our grief, our daughter has left home in company with her lover; this is the appointed day and we cannot keep our promise because we have no deputy. It occurred to us that you might help us in our need, and act as her deputy for the occasion." O'Matsz' assented to the proposal, and at once went with her host, Kosaku, to his master's house, which was a great and splendid building; and where were assembled several young girls in company with their parents. Besides these there were present, only four gentlemen.

With all her shrewdness, O'Matsz' had not asked any questions of Kosaku respecting the kind of service that would be required of her, but went to the house supposing that as there was to be great feasting she was wanted to assist in serving the guests at table; but to her surprise, no more guests arrived than the four gentlemen already spoken of, and the food for their entertainment was brought in by the servants of the house, and not by herself and the other young girls. Her suspicions were roused, and she looked around but could find no one to whom she could express her doubts; or from whom she could seek information.

Among the gentlemen, however, there was one about twenty years of age whose face was as handsome as his dress was magnificent; and insensibly she found herself unable to

take her eyes off of him. She looked and pondered, until she admitted to herself that in all her wanderings she had never seen his equal, and that she loved him, and could render up her soul to him. As every now and again their eyes met, she formed the resolution to enquire of him the object of the feast, and the reason for which she and her companions had been taken there.

The eating and drinking continued a long time, and every moment her admiration of the young man increased, and her anxiety deepened. Towards evening he rose and left the room; when she deeming it was the only opportunity she might have of speaking to him, rose and went out by a panel on the opposite side of the room; and having closed it she ran softly through the passages, and meeting him face to face, she stood as if she would speak to him. He kindly asked her what she wished to say, and she commenced shyly to tell him of the love for him which she had conceived, and they looked into one another's eyes silently and fondly for a few minutes.

At length, the young man said, "I also am penetrated with love for you; for you are the most beautiful maiden I have ever seen, and you must be good. But we must not speak of such things or we shall offend the god."

Then O'Matez' replied—"True, it was not only to tell you of my love, but to hope for my love's sake you would answer my enquiries. Why have I been brought here? Kosaku told me I was to serve at the feast; but the feast is over, and I have not been called upon."

"Oh!" returned the young man taking her hand kindly, and leading her into a room where they could converse without observation; "You do not know why you were wanted? Indeed, I pity you from my heart. Listen, and I will tell you. I myself am a relation of the priest and came here by invitation to witness the strange custom of this place. You, on the contrary, came with the other girls, that from you all, one may be selected as a sacrifice. I can well believe you

were kept in ignorance of the fact. But come now, tell me a little of your history."

O'Matez' answered, "The reason I did not know the truth is, that I am a stranger, who have been partaking of Kosaku's hospitality only during the last few days."

"Ah," said the young man, retaining her hand and looking fondly upon her, "I see you have been deceived by Kosaku's cunning words. The truth is:—Once in every five years the priest appoints a religious celebration; and thereat presents to the god ten of the fairest damsels he can find, from whom one is chosen and offered as a sacrifice to the deity. Parents are not unwilling to offer their daughters, as the man whose child is selected is rewarded with a large extent of rice-field; and I was informed that Kosaku, being desirous of obtaining this field, petitioned that he might be allowed to offer his daughter. But when he saw you, he must have seen that your beauty surpassed all others, and that you would be sure to be chosen; and so he could rest assured of calling the land his. What a detestable fellow! Now you have only a few minutes for escape, and I will assist you as much as is in my power."

When O'Matez' heard of Kosaku's treachery she felt much enraged, but did not allow her anger to be seen. She considered with herself, that it is folly to suppose a god would devour human beings; or even if he would, that he should be careful as to the beauty of the victim. She quickly made up her mind as to her course of action.

"Thank you, dear Sir," she said. "I will not attempt to escape. For I have no father, he having been slain some years ago; and I then left the home of my mother. I will offer myself to the god, to save the other maidens who have kind parents. One favour I ask of you. It is that although here we meet and part for ever, yet you will always think of me as your loving and devoted wife. I have nothing else in this world to desire." And she lay her head upon his breast, and wept.

At this moment her name was called, with enquiries as to where she was, and why she

THE FAR EAST.



VILLAGE ON THE COAST.

had been absent so long. So she quickly wiped away her tears, and fearful lest this secret meeting should be discovered, hastily re-entered the room, and seated herself as if nothing disturbed her.

And now the sound of a drum was heard, at first distant, but gradually approaching nearer and nearer, and all the people of the district understanding that the god approached his temple, ran towards the same spot, and assembled in the court-yard. The ten young maidens were obliged to form themselves into a procession in two lines, and to place themselves under ten magnificent old cedar trees which occupied the ground in front of the sacred edifice. In the temple, the priest was praying loudly to the god, and all waited with anxiety the decision.

A certain signal was given, and the priest coming down the temple steps went straight to O'Matsz' san and declared that the choice had fallen upon her. A white box like that in which the dead are buried was brought by six coolies all dressed in white, and she was directed to get into it. She obeyed, and the bearers conveyed the box into the temple and set it down and left it before the altar.

The ceremony being thus concluded, all the spectators left for their homes; and all was so silent that O'Matsz' knew she was in the temple alone.

"Now," thought she to herself—"I am sure that on this mountain there is no cruel god who will hurt mankind. There may be animals fierce and ravenous; but I will risk that; for I cannot remain cooped up in this box; and I am resolved that I will have my revenge upon Kosaku." Having sufficient room to move slightly, she tried to force up the lid or burst out the sides; but being unable to accomplish this, she took a dagger which she always carried secretly about with her, and tried to break open the box, when she heard footsteps; and a loud and terrible voice cried out, "Stop, young lady, don't try to escape or break out of the box. You shall not be injured, but you may approach me without fear."

Hearing these words a momentary dread came over her, and she hurriedly replaced her

dagger, as the box was opened by some persons. The first thing she saw was that the temple was filled with armed men, one of whom came forward, took her gently by the hand, and helped her to emerge from her prison house, and telling her to rise as she respectfully bowed down before him, added, "I am the celebrated robber Himagami Taro, of whom you may have heard, as residing on this mountain. A long time ago, there used to be a dreadful monster here, who destroyed the fields and the crops, and could only be appeased by the offering on the part of the natives once in every five years, of a young maiden as a sacrifice. I was so fortunate as to slay this monster, and ever since I have received the young girls offered in sacrifice into my own house, and they have lived with me as my consorts. Hitherto they have been mere country girls, but I am happy in seeing now for the first time so lovely a damsel as you are. Come with me; we will make each other happy; and we will celebrate our union with feasting and merriment."

O'Matsz' was obliged to go with him. He took her hand and led her accompanied by his followers, to his hiding-place among the hills; but all the time she was devising in her own mind a scheme to rid herself of him.

Himagami unsuspecting of danger, and rejoicing in the capture of one so pretty and innocent, went to the feast with his retainers with keen delight. They ate and drank and revelled until the wine began to tell upon them and they drank the more. Seeing her opportunity, when they were all overcome with wine, she sprung to her feet, and drawing her dagger, her eyes flashing fire, she confronted Himagami, and said loudly and boldly, "You have told me proudly that you slaughtered the wicked monster of this mountain; but as you continue to appropriate the sacrifices offered to him, you constitute yourself the wicked monster. Now I will slay you and earn the gratitude of the whole province. Know, Sir, that I am the daughter of Adachi Taro, a celebrated chief of robbers, and my name is Matsz'."

With these words she sent her dagger home to its hilt in his abdomen. He tried to

rise to attack her, but could not, and she, seizing a sword from the rack, with one swoop cut off his head.

His son Yashuô, recalled to consciousness by what was passing, hastened to avenge his parent, and hurled his spear at O'Mataz' son, but she was no stranger to weapons of all kinds; she stepped aside, and the spear passed her harmlessly; but before the youth could draw his sword, he shared his father's fate; and she raising the two heads in her left hand, and taking her dagger in the other stood up before the retainers, and cried aloud, "Obey my orders, and I will spare you. Oppose me and I serve you as I have your master." And she threw the heads down before them.

Such intrepidity—such wonderful skill and bravery, such deeds and noble words completely took them by surprise. They all bowed down to her, and declared that they would serve her for ever.

O'Mataz' was as politic as she was courageous. She smiled kindly in reply, and told them to call to her the girls who had been formerly sacrificed. On their coming before her, she said gently to them, "I know you have been here utterly helpless, ever since you were sacrificed. But I have slain your oppressor, and I would restore you at once to your homes, only if I do so my name will be on every one's tongue, and that will interfere with my revenge on Kosaku. Remain therefore for awhile, but rely on my kindness." They thanked her and offered to remain as her servants.

To the retainers she was also very kind. The treasure accumulated by the slain chief from his robberies, was large—but she kept none for herself, dividing it all among the band. She then had a board inscribed with these words:—"I have slaughtered the Monster who has heretofore demanded the sacrifices, and in future this horrible custom may be discontinued. I have five girls of those who have been previously sacrificed, and they will soon be sent to their homes. Let all believe and rejoice."

At the foot of the writing she put her name Kijin O'Mataz', and the board was placed in

front of the temple, and on each side of it the heads of Himagami and his son. From this time forward she called herself by the above name, which means god and demon.

This being done, she retired with her retainers quietly to the mountain Kasamataz' in the same province, and they were for a time unheard of.

The following day, the priest being eager to know what had been done with the sacrifice, went to the temple in a great state of anxiety, and when he saw the broken box and the damsel gone he was satisfied that the god had received her. When, however, shortly afterwards, he saw the notice-board outside, and the two heads, he was paralyzed with wonder, and turned to an ashy paleness. He hastened to the village to spread the news, which was listened to with open-mouthed astonishment, and all the people hastened to the temple to see the sight, and congratulated each other joyously on the bravery of Kijin. They did not know who bore the name, however, nor from whence the board and the heads had been sent. A spirited search was set on foot in all parts of the mountain, which it had been supposed was occupied by the monster, and finally they came upon the place where Himagami had lived; and discovered that it was the robber to whom had been offered the sacrifices.

The great news was very soon known all over the province, and a religious festival was held in honour of Kijin O'Mataz', who had done so much for them; and to keep her name in everlasting remembrance. The festival is observed to this day.

O'Mataz', as has been told, took up her residence on Kasamataz' mountain. She had now two objects in view—the one to revenge herself on Kosaku, the other to avenge her father's death. She considered the latter was of the greater importance; and forthwith set herself to accomplish it.

By means of her retainers she ascertained that Natsz'mé Danjo was the immediate instrument in causing her father's death; and that he had received from his lord a large estate for having destroyed Adachi Taro and his band. He also had the sword which

Adachi Taro used to carry. Every day her anxiety to avenge her father increased, and she made her band active in plunder, that money might be raised to enable her to carry out her end.

Often she lent herself to the work of relieving travellers of their money or valuables. If the traveller were a woman, she accompanied her along the road until she got her opportunity; if a man, she exerted her charms so sweetly and modestly, and she was so innocent and pretty, that she easily overcame

him. If the man were a samourai, the class who had the privilege of wearing two swords, she would manage to measure the length and observe the shape of the long sword, and if it looked like her father's she hesitated not to take it, even though it necessitated the killing of the owner.

She had collected in this way much money, and ninety-nine swords, and yet had not found her father's; and so she continued her cruel actions.

(To be continued.)



THE FAR EAST.



ARRANGING THE OBI.

A VISIT TO THE GULF OF TARTARY AND SAGHALIEN.

(Continued from page 86.)

September 10th.—Packed up a few traps, for it was necessary to go in very light marching order. D— came on board after breakfast, and I sent my things in his gig. As soon as he had received his orders from the admiral, he took me on board the *Thistle* with him.

Left Barracouta harbour at 9.30 A.M., and found a foul wind and heavy sea waiting for us outside. During the day proceeded under steam and fore and aft sails, making nearly as much lee as headway; so in the evening furled sails and tried to steam against the sea. At this game the *Thistle* is about as good as the *Junco*, whose performances have ere now had my blessing.

September 11th.—Under steam and making very little progress; for though the wind had fallen the sea was still very heavy. In the afternoon to add to our comfort, it came on to rain. After quarters stopped steaming, hanked fires, and lay to under fore staysail and main trysail; it being impossible to do anything against the sea. The weather looking very wild, and the barometer very low, 29°. 10". If we had not been so far north, I should have thought we were in for a typhoon. Learnt the object of our expedition.

September 12th.—During last night there were many changes. First it fell calm, and we got up steam; then a fine fair breeze came and we made sail; next it came foul and we had to furl again. When I got up at 7 o'clock, found the ship under steam with fore and aft sails and going 4½ knots on her course during the day. About 2 P.M. sighted the island of Totomosiri. We hope to round Cape Netoro about midnight, and if the wind only holds as it is now, that will give it us fair up Aniwa Bay.

September 13th.—Found we had rounded Cape Netoro during the night, but the wind was still hard-hearted, and chopped right round in our teeth. The sea was not so heavy as outside, so we managed to go ahead pretty well. Anchored at 1.30 P.M. in Losas

or Salmon Bay, at a place called Shinogotan, close to the mouth of the river Inwotaku. Here was the first Aino village I had ever seen, and the Ainors were the first I ever saw in their native state. A more miserable set of wretches I think it would be difficult to find. They are worse than the Ghiliaks. As soon as they saw us they ran away to clothe themselves; a simple operation—aa, when in full dress they appeared to have only one loose garment reaching a little below the knee, and made of some stuff that looked to me like sack-cloth. They were frightfully dirty, and alive with vermin.

The married women had their lips and the skin round their mouths stained a dark blue, which rather increased their ugliness, if that were possible.

The men had big black beards, but the hair on their heads was thin and weak. I fancy it must have been poisoned by the filthy state of their scalps.

One of them could speak a little Japanese; and through one of the Japanese cabin servants we questioned him, and learnt that there were no Japanese here and only three Russians, who lived in a small hut which they pointed out to us on the opposite side of the river; but that there was a large settlement of both Russian and Japanese on the opposite side of Losas Bay at a place called Kushuketan. This was all the information we could obtain here; so after looking into one of their huts—a very rickety erection, but superior to a Ghiliak edifice in having a sort of rudely boarded floor—we walked along the beach a little, towards the mouth of the river, and then went on board, got up anchor and started for Kushuketan, where we arrived at 4 P.M.

We anchored off the Russian settlement, which is entirely divided from the Japanese by a hill. At the landing place we saw a boat being manned, and one or two officers came off. Among them was the Commandant's aide de camp, with his chief's compliments, and he would be glad to see us when we came ashore. We thanked him and requested him to announce that we should very soon follow him.

THE FAR EAST.



FAMILY GROUP.

In a short time, D—, R— and I went ashore in the gig, and found the Commandant, and his wife waiting to receive us on the pier. We were asked if we could speak German, Swedish or French. R— and I confessed to a little French; so Madame at once started off entertaining us in that language. She spoke perfectly, but I was more than once obliged to seek a little assistance from the interpreter.

We went to the Commandant's house—a large log hut, scantily furnished, and heated by the usual Russian stove. They apologized for the Spartan simplicity of their quarters; but such good, kind-hearted people would make a hut as welcome as a palace. They produced some fair champagne, and told us they were to return to St. Petersburg in the course of next July; and the anticipation was so agreeable to them, that we could not forbear drinking their health, and wishing them a safe and pleasant journey. In return they congratulated themselves on their good fortune in making our acquaintance.

They were really very kind, and we got on better with them than with any other Russians we met throughout the entire trip. D— invited the commandant and the interpreter to come off to dinner. The invitation was accepted, and the commandant stated his intention of sending us a dozen fowls as a present. Could anything be more genuinely delightful than this brotherly love and hospitality? And yet we were trying to find out what his government had done and were doing in Saghalien, and he was fully aware of our little game, and determined to assist us as little as possible in our researches.

The first thing we ascertained was that the settlement at Busei had been abandoned last autumn, as the entrance to the harbour was filling in. There is still a small detachment of some 10 or 15 men stationed there, and though there are coal mines near it, they are not being worked. This did away with the necessity for our visiting the place, and D— at once determined to leave for Hakodate to-morrow.

As it was getting late D— asked per-

mission to visit the settlement. The commandant went with us.

It is a purely military station. There is only one shop in it, and that is kept by the interpreter.

The settlement lies in a valley. There is a broad well-made road running across the hill on the left of this valley from the landing pier; and on either side, but lying a little back from it are houses. First are the officer's quarters; then the soldiers' barracks; and then, at the head of the road, the convict establishment.

The houses are large, well built log huts. Those for the soldiers are capable of accommodating fifty men each. They are much better finished and cleaner than any I have seen. A new commandant's house is being built as well as more quarters for officers and men. We were told by the commandant that he had one battalion under his orders; but we could not get him to specify the number of men. The main body is stationed here—I should fancy to the number of 5 or 600—and the remainder detached in small parties varying from three to twenty men at stations round the bay. There are 20 officers, of whom 5 are married; and 105 convicts, 20 of whom are women.

We saw plenty of good looking cattle, and some small horses; but no sheep. There were kitchen gardens—some of them large—round all the houses; and potatoes and other vegetables seemed to thrive well. Altogether it is a most prosperous looking settlement. Three Russian ships visit them every year; and they were expecting Admiral Crown when we were there.

The Japanese settlement cannot be seen from the Russian side of the dividing hill. We were told that formerly the Japanese had a few houses on the Russian side, but had removed them. What made them do so, we were unable to gather from our friend; who said, however, that his people and the Japanese had very little communication, but that their intercourse was quite friendly. After this he accompanied us to the boat, and we went off to prepare dinner for him.

The supply of water here seems good. The road extends a very short way beyond the settlement. We saw no traces of cannons or fortifications. We passed a party of convicts who seemed rather jolly than otherwise; and as they passed the commandant they pulled off their caps and shouted out some Russian greeting in a most cheerful manner. We were told they were employed in the same manner as soldiers, cutting wood and building houses.

Whilst we were visiting the Russians, two of the officers with the Ward-room Japanese servant went over to the Japanese settlement. They were very kindly received by the head-man, who was quite communicative, but did not give such a favourable account of the state of affairs as his Russian neighbours had done. He stated that quarrels were frequent between his people and the Russian soldiers, who beat them, and when they complained to the commandant he could get no redress, but was told either that it was a mistake or that the Russian soldiers were drunk, which was held to be a sufficient excuse for any outrage they might commit. He also said that last June, the Russians had requested the Japanese to remove a house they had on the Russian side of the hill. A delay occurred in complying with it, and soon afterwards the house was burnt to the ground. They had no absolute proof, but were perfectly certain that the Russians had intentionally set fire to the house. Altogether the Japanese do not find the Russians pleasant neighbours. The head-man stated his intention of coming on board to see the captain, and of bringing with him a letter for the Admiral.

In Saghalien the Japanese outnumber the Russians, but about Aniwa the latter preponderate.

Having heard all this, as in duty bound, we proceeded to make preparations for the reception of our guests. I was somewhat exercised, having come away in light marching order, and without a wedding garment—I mean a moss dress—to put on. There was no help for it, so I jumped into “a clean boiled rag,” as Artemus Ward calls it, and did

my best to make myself fit to meet the one—I mean our guests.

But D —'s trouble surpassed mine. He had sent off his steward to pick up information and stock, and the rascal had not returned. He was the only man on board who knew where everything was kept. However we enlisted all the domestics in the ship in our service and set to work with a will to get things ready. We dived into all sorts of cupboards and chests and lockers; and after playing the deuce with Master Jim's (the Chinese steward) orderly arrangements, managed to get the materials for the dinner, and the liquor, together; and in the meantime the cooks were employed forward, cooking everything edible they could lay their hands upon. Our friends were horribly punctual, and we had to apologize for keeping them waiting, and to take them down into the cabin, where they had a capital view of the preparations for the feast. It was nearly 8 o'clock when we commenced. But when we did begin, the cooks' stock seemed to have no end. We had pea soup, fish cakes, chicken cutlets, hashed mutton, stewed duck, roast mutton, and then—preparations being observable for the production of more solids, we paused to enquire—and found there were two more joints, some curry and sweets to come. We acknowledged ourselves beaten, and implored that we might be spared all but the curry and the sweets; and so managed to get over the eating portion of our entertainment about 9 p.m.

We could get no further information as to the relations between the Japanese and our friends. The chief occupation of the former seems to be fishing. They have two salmon seasons, spring and autumn. The latter is the better of the two, as the fish are bigger. The season commences in October. But neither of these equal the herring fishing in May. The bay is then so full that the fish are thrown on the beach in quantities. This is also the season for bear-shooting. The hunters are armed with a gun and a stout spear, and get good sport when the animals come down in numbers to feed on the fish thrown up and left by the tide. The inter-



PRIEST IN FULL CANONICAL.

protor assured me that he had seen twelve bears at once on the beach near the settlement.

The Japanese export great quantities of these herrings salted. In fact that seems to be their only business, for they do not work the mines; and the ground near the villages is but slightly cultivated, though the soil is good, as shown by the success of the Russian kitchen gardens.

Travelling in Saghalien is almost impossible in the summer, on account of the thickness of the woods and under-growth; but in the winter they make great journeys in dog sleighs. Thirteen dogs will carry on a sleigh about 360 lbs., besides two men, for seventy miles in one day. The dogs are only fed once in the twenty-four hours, and that is in the evening, when they receive three dried salmon each and then are ready for another seventy miles next morning.

After dinner I got out the guitar, and found "Crain bambouli" well-known and appreciated by our guests.

Before they left the commandant placed two of his cards on the table. He was a Swede by nation, Eugen Ischopurnoff by name; and a very nice gentlemanly fellow to boot. When he bade us "good-bye," he said that if we could return in May, we should have plenty of good bear-shooting: that he would be glad to see us; and that we should find the settlement much enlarged and improved; and we believed him entirely.

My opinion is that ere long Saghalien will be Russian. The mines will all be worked by them, and the resources of the island, which are evidently considerable, will be developed for the benefit of Russia. The Japanese will be permitted to remain in-so-far and in such localities as they do not interfere with their operations; and where they do so interfere they will be quietly shouldered out, as they have been at Kushukotan. If the Japanese wished to retain any real possession in the island, they ought to have objected years ago to the Russian encroachments—at all events to their crossing the boundary, 45° N. lat. I doubt if they will ever be able to get them within their own proper

limits now; but when the lion lies down by the lamb without eating him, then *perhaps* the Russian will live next door to the Japanese and not bully them—and not before.

September 14th.—Got underweigh early, steaming again: wind as usual, foul. The Russian present came off last night; also the Japanese yakunin with his letter. He apologized for not calling before, saying that he had been in bed. Rather a queer excuse.

As the day drew on, the wind increased; so we made a tack in shore to get out of it. This answered, and about 7 P.M., we anchored under Cape Notoro, as the wind was dead foul and blowing hard. A nasty reef runs out from Cape Notoro, not marked in the chart; and there is a tremendous tide race round the point. Moreover our stock of coals was running short.

We saw a lot of seals under the Cape, and as we came up the coast, a school of black fish, some of them of considerable size.

September 15th.—Weighed at 7.30 A.M. Wind as before—foul; but happily not much of it. The current sets strongly to the eastward, and carried us to the leeward of Cape Saya; we were obliged to put on more steam to round it and Cape Nossyah. Passed "Dangerous Rock" about 9 A.M., and sighted the coast of Yesso and the island of Risiri—a mountain that rises abruptly from the sea 6000 feet. Tried to pass between Risiri and the mainland; but the cruel head wind, which has attended us throughout increased in strength until midnight. When we were nearly through, it brought us to a standstill in our poverty-stricken condition as regards coals. We had now only 25 tons to take us to Hakodate, 300 miles. We could not afford therefore to be lavish, so had to give up all we had been struggling for during the latter part of the day; banked fires and lay to.

September 16th.—During the night we had drifted several miles to the northeast, and were getting near the mainland of Yesso. Steam was got up, and an attempt made to push our way through the channel between Risiri and Rifunsiri; but it was not to be done. As soon as we passed Hako head, we were met by a strong head wind and a sea

that fairly conquered our poor little craft. There was nothing left but to bear up for Hako bay and wait for more favourable times. After anchoring, landed with D — and others with our domestic interpreter, at a spot where were several houses, but only one inhabited. The occupant, a very good looking Japanese, received us with a proper amount of gonflexious, and seemed glad to see us. We asked him if we could obtain any wood or stock in the island? and he obligingly offered to take us to the head-man of the village, which he told us was close by. However, we had to walk two miles and a half before we came to it. It was rather a large house in the middle of a fair sized village called Oishi. We were received with kindness: tea and sweetmeats were offered to us; and the head-man himself undertook to do all he could for us. He told us that a quantity of coal which had been sent up for the Scylla when last here surveying, was lying at Sava: but D — did not care to go back for that; so it was finally arranged that he should supply us with wood. He would walk with us to the bay in which we were anchored, where a quantity of wood was stacked, in order to make the necessary arrangements; and went into the house to array himself for the journey. At the best of times, he was an ugly, spare, mean-looking man, but the semi-European dress he reappeared in, painted the lily with a vengeance. A black cloth coat—come sizes too large, and of a shape entirely differing from his; trousers of the same material and of a worse fit, if possible; black waistcoat; a dark lilac coloured scarf round his waist; blue Japanese socks and coarse clogs. The only vestige of shirt visible was an inch a half of questionable coloured wristband. The whole was surmounted by a hat! And such a hat! It had once been white but was so no longer. It once had a ribbon and binding round it, but both were gone. I suppose it once must have had a shape, but now it was shapeless. The only thing it retained of its original was its material, and that was felt. Japanese certainly have the happy knack of making

guys of themselves with their imitations of foreign costume; but it is a shame to laugh at them—they are such real good fellows. Our friend walked with us to the landing-place, and agreed to let us have six fathoms of wood for \$2.50. I don't suppose any of Her Majesty's ships were ever provided with fuel at a cheaper rate than this. We asked our friend to come off to see the ship, and he promised to do so as soon as he had set his men to work delivering the wood.

After tiffin went on shore with B—, and walked along the beach to the eastward. Crossed about a dozen charming little streamlets. This would be a capital place to water. Some of the gorges running into the sides of the great mountains were beautifully wooded and very pretty. We passed a few Japanese houses, the occupants of which were employed chiefly in collecting, drying and packing seaweed. They cook it and eat it; and a good deal they export.

The weather looked very threatening, and when we returned to the ship, we found that our Japanese friends who had been off to the ship, had prophesied a heavy gale. The Japanese were alongside with the wood. They were nice clean-looking fellows, all dressed alike in yellow sackcloth kimono with a blue badge on the back. We have taken about eight fathoms of wood and some more is coming to-morrow. Altogether we shall have enough for two days steaming the cost of which, including labour, will be about five dollars. Barometer going down fast, and wind increasing.

September 17th.—Barometer 29° 15'. Tremendous squalls of wind, and at intervals showers of rain. About 8 A.M. the barometer commenced to rise and wind veered round to the north and west, and the swell began to set in round Hako Point, and rendered our position a little less pleasant. Veered cable, beat storm-sails and got up steam in case we should be suddenly driven to sea. About 2.30 P.M. D — was just looking at the chart and considering as to the desirability of going to sea, when the ship gave a frightful lurch, and on going on deck we found that rollers had set in to the bay, and were break-

ing close inside us in four fathoms. We were lying in six. At first it was thought we could not save the anchor, and preparations were made to slip. But we had a good head of steam, and got steerage way on the ship—and everyone working with a will, we hauled the anchor up, and put the ship's head to the sea. Up to this time we had been broadside on; and keeping a footing on the deck was no easy matter.

The little vessel steamed out against the sea much better than I expected. After getting clear, we had a fair wind and passed between Risiri and the mainland at a fine rate. The last 24 hours has been an anxious time for D—, and I am bound to confess I was not sorry when we got clear of the anchorage at Risiri.

September 18th.—A lovely morning—sea gone down—wind fair—fore top-mast studding-sails set. After quarters banked fires and bowled along.

September 20th.—Anchored in Hakodate Bay. Found *Iron Duke* and *Frolic*. The former came in yesterday, and both have had heavy weather. The latter contains the colonel and the paymaster. Verily wonders will never cease. Went on board and found all the fellows well. Shifted my traps in the afternoon and then went ashore. Raining hard. Streets filthy. Certainly Hakodate was not seen to advantage. Met our paymaster hunting for curies—not easy to find; and when found abominably dear. Heard all the news. B— is travelling by himself in the interior of Yesso.

September 21st.—Walked with G— and T— to the top of the hill above Hakodate, from whence there is a fine view. The character of the ground is very similar to Gibraltar. A large level plain lies between Hakodate Peak and a range of hills to the north of Yesso, just as the Neutral Ground does between Gibraltar and the mountains of Spain. The hills of the Island of Nippon on the other side of Tsugar Straits do duty for the coast of Morocco. Coming down I took what I imagined was a short cut fancying the rest were following me. I was alone; and as

it was too much exertion to climb back again, I had a solitary walk back to the landing place.

September 22nd.—Find that C— is determined to have a theatrical performance on board, and I am enlisted.

September 24th.—Went on shore in the forenoon with G—. On our return, no boat at the landing place; but the captain of the P. M. S. *Relief* courteously took us off in his boat. He said he had seen me before—and when I enquired—where? he replied, "In 'Braganzio the Brigand.'"

September 25th.—Band played on shore. Tried to get some lacquer, but all I saw was too dear. Bought a "tomtom."

September 26th.—Our performance went off better than I anticipated. Amongst the men on board this ship they have some "niggers" of great merit. We had not many visitors.

September 27th.—Left Hakodate at 5.30 A.M., with *Frolic*, *Dwarf* and *Thistle*. The current being against the sea, and the small craft danced about beautifully. During the forenoon at target practice.

September 28th.—Early this morning entered Yanaada Bay—Nambu. The harbour was empty when we arrived; but after service the *Salamis* steamed in, bringing F— and St. J— of ours, and Captain P— R.N., in addition to the mails. In the afternoon went with F— for a walk. The country is exceedingly pretty but the people the worst-looking Japs I have seen.

September 29th.—A regular sporting party—but no great amount of success. Captain A— and D— went out and bagged six brace, but they had a dog. I shall never cease to regret not bringing one out with me from Eoglead.

September 30th and October 1st.—More shooting parties. One of them on the latter day met with a little accident which interfered with their pleasure. R— popped a couple of small boys; and the matter had to be arranged. T— went on shore with

Kôgô as interpreter; and found that no great harm had been done; and a few dollars made all straight.

October 2nd.—Left Nambu at 8.30 A.M., with all in company. Came on very bad weather, and the good ship generally so steady that almost no motion is felt, was more uneasy than she had been during the whole three months I had known her. Some of my messmates didn't face their dinner as they are wont to do.

Saturday October 4th.—Last night was not one of undisturbed repose. This ship is so unaccustomed to put herself about for a little sea, that ordinary precautions are apt to be neglected in the ward-room and cabins, against destruction of property. Last night she was, for her, quite playful—though still sober and staid as compared with what a frigate or line of battle ship is capable of being under similar circumstances. S — nearly lost the number of his mess by an

improperly secured cash box that took to walking o' night's. A —'s boots fell over his head from a high shelf and nearly sunk his beauty to decay for ever. In the gun-room they had piled their forms &c., in such a way that they marched about and smashed their pictures and everything they had that was breakable, making a horrid crash. The ward-room sentry's police lamp also took an unauthorized cruise, and made night hideous with its noise. However, when morning came there was a bright blue sky to cheer us.

At noon to day by observation we were 107 miles from Yokohama and going 8 knots; so we had a parting glass this evening, in anticipation of our separation on the morrow. And as I pledged them I felt indebted to every man I had fallen in with in the squadron, from the Admiral downwards, for one of the most agreeable and interesting sea-trips it has ever been my good fortune to enjoy.



THE FAR EAST.



TOKYO: KAMAKURA

THE ILLUSTRATIONS.

OUR ILLUSTRATIONS to-day are of so homely a character as to require little or no description. Their subjects explain themselves.

- ARRANGING THE OBI.

IN JAPAN, as everywhere else, the gentler sex has the grace to know the power of personal adornment. Tastes differ in all things; it may well be therefore that foreigners who see the dress of Japanese maidens for the first time, may perceive no beauty or elegance in it. Indeed there may be neither one nor the other; yet when nicely put on it is more becoming to those to whose nationality it appertains, than any other costume.

There is a quietness, an unobtrusiveness about the dress of the females of Japan, which is worthy of all commendation; yet their real love of dress often amounts to a passion. They are as particular as to the quality of what they appear in as the most fastidious of their European sisters. They scan each other critically and make the good or bad taste of their friends and neighbours, their most frequent theme of conversation. Visitors of their own sex are taken to see the wardrobe of the visited as the most interesting entertainment that can be offered to them; and even in visiting foreigners, there is nothing a lady can show them so interesting as her dresses, especially if they happen to be rich and abundant.

The particular vanity of the Japanese female is in the obi, or broad zone of silk, velvet, or some other material, which is tied round the body, the ends folding behind. Oftentimes the obi costs more than all the rest of the dress put together.

The obi is worn by all classes; the poorest managing to have something to encircle their waists, though occasionally a mere strip of cotton cloth. It is not considered respectable to appear in the streets without it.

PRIEST IN FULL CANONICALS.

THE sects among the Buddhists are as numerous as among Christians, and

what is more, they "hate each other as dearly." One sees in Japan plenty of the rank and file of those who serve at the altar, but only now and again such an one as is depicted in the photograph. He seems exactly to answer Dryden's description:—

Triumphant plenty with a cheerful grace,
Basks in his eyes, and sparkles in his face,
How sleek his look, how goodly is his mien,
As big he sits behind his double chin.

No learn'd debates molest his downy trowsers,
Or discompose his pompous ignorance.

THE SELLER OF POISON FOR RATS.

THE RATCATCHER as a profession may not exist here precisely as it does elsewhere; but it is not because there is no need of it—for there is hardly a tenement in the country which does not abound with the destructive rodent. It is only a matter of time. Already we have heard a Japanese speak of the value of a little Yorkshire terrier he has, by the number of rats he can kill in a minute. Civilization will soon produce the rat-painted belt so familiar in Old England, as the people get the dogs who delight in the strife of the rat-pit. As it is there are plenty of men who sell specifics for the destruction of the vermin, carrying in lieu of the belt a flag with a description of their wares.

TOMBS AT KAMAKURA.

IN THE recent numbers of this Journal, much has been said about the city of Kamakura, and the residence there of the Shogun's court from Yoritomo downwards. The foreigners who visit the spot now find it difficult to realize all that it has been. They ride there in about two or three hours from Yokohama, see a long straggling village, with rather a fine group of temples at the head of it, and gaze when they are told that this, three centuries ago, was the "Capital of the Tycoon;" a city with 200,000 houses, when Yedo was a mere village such as Kamakura is now. They don't think anything about its founder, Yoritomo, although he was the first who

created the regal power of the Shoguns. And although they are within a stone's throw of his tomb, not one in fifty cares to see it. Yet to our idea, it is the most interesting relic of the olden times that the place has to shew. It is a plain moss and lichen covered

stone within a small stone enclosure; and close to it are the sepulchres of the Satauma, and Cheshu chiefs of his day, the appearance of which is given in the picture. The tomb of Yoritomo we gave in one of our early numbers.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

A JAPANESE student who has been "studying medicine," i.e., grammar, phrase book and the rudiments of the language, for three years in Heidelberg, lately returned to Japan, and was examined by the German professors at the Medical College in Tokyo. He was found to know so nearly next to nothing of medicine or therapeutics, that he could not enter the College. Comment is unnecessary. Examinations of returned students are getting to be a regular part of the professors' duties at the Kai Sei Gakko. Each returned student is examined by a professor who is a native of the country in which the student studied. With every desire to show fair play to the applicants, and notwithstanding that some have been abroad three or four years, not one has been able to enter the first or second class. A batch of fifteen students who have been ordered home is expected to arrive by the next steamer from America. One cannot but feel sorry for the really deserving ones who have tried in vain to wring knowledge from an intractable foreign language; and profit by travel and residence abroad, but then they ought never to have left Japan, till they were prepared to appreciate what they saw and heard. Very worthy scholars who have worked hard at some foreign language for three or four years in Japan, are now waiting for their turn to go to see the western world for which they have so long prepared. So much money has already been expended fruitlessly, that the chances of the worthy ones are very thin.

THE *Mainichi Shimbun* says:—"In Josenji temple, Yoshida Shinden, Yokohama, there is a stone idol, we know not when or by whom established; and those who worship it are accustomed to hope for the removal of ailments in their own bodies, by dipping a brush in the water of a well close to it, and washing the idol on that part of the body where their own pain is. The idol is so believed in that we never pass by but we see foolish people at their devotions. We really feel quite ashamed that

foreigners should see such things—not that we blame the mere praying—but the baby-play of washing the image we object to as folly that the Shinto priests ought to put a stop to."

WE HEAR that a number of loyal officers of the Japanese Army have made a kind of counter demonstration, by notifying the War Department of their readiness for any service the government demands of them. All is quiet in Tokyo at present.

TAKASHIMA KATEMON, a large merchant in Yokohama, has been sent, by the Saibansho, to prison. Particulars hereafter.

THE RECEIPTS at the Custom House in Yokohama last month—October—amounted to 161,501 yen 93 sen 2 rin; the largest ever known since the trade with foreigners began.—*Mainichi Shimbun*.

THE FOLLOWING is the list of the punishments accorded to the rebellious people of Owake Ken.

Capital punishment,	8
(Ringleaders or murderers of officers.)	
Banishment for 10 years,	7
Hard Labour,	521
Degraded from rank of Samonrai	312
do " " Priests	3
Fined (52,253 yen 25 sen between them)	26,514
Fined (410 yen 25 sen between them)	535

Of all who were taken, 3 people got away, 5 died, and 9 were pronounced not guilty.

IN the absence of any particular news in the city, over and above that which, although most deeply interesting, develops but slowly—the changes in the Government;—we will give a few extracts from the native press. They will show the direction in which the minds of certain writers run, under the strict prohibition of comments upon political subjects.

SOME WIRELESS has been writing to Sa In, saying that "The Owari and Hiizen porcelain are so improved both in shape and painting as to equal that of foreign countries; but the artists use real gold upon them. In a year a great deal must be used and so the available quantity for circulation is materially lessened. To avoid this loss to the country other painting material might be used, but then the quality of the article must suffer in estimation of foreigners. Old money is now out of circulation, and therefore those who have it should sell to the potters and others who use gold. Sometimes people hoard their money in fireproof godowns, and are content to consider themselves rich; but money ought to be circulated, and I think an order should be issued to the makers of porcelain not to use real gold, and to the rich men to allow their money to be circulated. If the most valuable things are hoarded in a fire-proof godown they are of no more value than stone or dirt." Sa In's reply was, that it had nothing to do with what people did with their money, and as to the porcelain makers, the quantity they used is so small as not to be worth consideration.

THE *Kobun Tsushiki* reports that the Empress is "as ladies love to be who love their lords." We sincerely trust the information is correct, and that her fondest hopes will be realized for the happiness of the Imperial house and the good of the country.

THE *Kobun Tsushiki* says:—A pretty long time has elapsed since treaties were entered into between our empire and foreign countries; and since the revolution the Government has changed to the ancient form, and all proclamations emanating directly from the imperial centre. The Daimios also have been discharged from the office of Han-chiji or Governor of their provinces, and all provincial governments have been united in one. But while those changes and others naturally springing from them have gone on, there is one thing neglected in the general confusion which ought not to be left doubtful: I mean etiquette. This ought to be established so that all may understand and practise it.

For instance, there are six classes among the Japanese: viz., Emperor, Imperial relations, Kuzoku or nobles, Shizoku or Samurai, Sotru or class of foot soldier, and common people such as merchants, workmen and farmers, who are all now of one class.

Well now! There are many different styles of dressing the hair; as,

Hampatsu, (half hair) the dressing and gathering into a cue on the crown, the forehead being shaven.

So-hatsu, (all hair) dressing it into a cue, but no part being shaven.

Chasen, (tea stirrer made of bamboo) gathering it at the top but not in a cue.

Sam-patsu (scattered hair) dressing it like that of foreigners—among whom the hair is cut and combed to part to the right or the left or in the middle; or wore long and combed back; or as in some cases dishevelled and disorderly.

Again! There are many kinds of clothes; such as:—

Japanese garment with long collar and loose sleeves. Hanten—coat worn by workmen.

Happi—Coat without sleeves.

Haori—Coat worn by gentlemen.

Hakama—trousers wore by samurai and a great many others.

And for the feet:—

Setta—sandals armed with iron heels, with hard leather at the bottom.

Wooden clogs—high or low.

Straw sandals—and many others.

Now, why are not all these things—the hair dressing, the clothes and the shoes, not regulated to the several classes?

But besides these matters, the rules of personal etiquette ought to be established.

See, the majority of our people, when they meet an acquaintance, first bow; then talk about the weather—fine or rain, warm or cold; and they make enquiries as to the health.

Or anyone who has his head covered, first removes his hat, and then bows to his friend.

And when one calls at another's house, he stands at the entrance, and cries—"Tanomuu!" and is answered from within "Dore?" And then the visitor begins to speak of his business or the cause of his visit.

Yet, when we meet our Emperor, or Daijo Daijin, or the Sangi, on the street, we have no rule for saluting them. We don't know what to do?

From what country or at what time, the ceremonial rules came to us I know not. Nor in what reign the practise of sending letters with the addresses "Sama," "Dono," "Take" "Rô," according to class. But I have heard that a clever ruler of ancient times made these rules in order to govern quietly by letting all persons distinctly understand their relative position; and to enforce politeness.

At present—when persons wearing hats meet, they do as they please—either taking it off, raising it slightly from the head, or merely touching it with the hand, or even raising the hand without touching it. And those who wear gloves, either take them off or not.

These are but examples. There are many other ceremonies, of which I have not space or time to write.

It were well if the social distinctions could be recognised by the hair, the clothes or the shoes; but if these may be left for awhile, the regulations of etiquette ought to be settled at once.

As the nation is now fast advancing in civilization, how must we appear before foreigners, if we have no established rules on so important a matter?

The following, from one of the native papers, may have more than a passing interest to some of our readers:—

The most valuable of our productions is raw silk, and the next is tea. As the quality of our tea leaf and our skill in making it is well known, a great quantity is bought for foreign countries. But of late certain of our people, thirsty for gain, and regardless of the future, have lowered the quality of the make, and brought ruin on their own reputation and on all, even honest dealers in the article.

The Government has paid a good deal of attention to silk manufacture, and made stringent rules in connection with it, but the preparation has been entirely overlooked by them.

This is a matter of very great importance, and we are glad to hear that a man named Asai Riyohe, taking it very much to heart, has established a large company under the title of Sengi Kwaisha, at No. 18, Ise mechi, Tokio, by government permission. The company professes to be desirous of making profit by preventing the evil above deprecated. The rules therefore will be:—

1st.—That as a guarantee that the tea examined by this company is of the best selection and manufacture, the stamp of the company will be given, one per cent. of the price being charged for it.

2nd.—That if the manufacture is inferior the stamp shall not be given.

3rd.—If the tea, after examination, be slow of sale, and the owner shall want money, an advance will be made to him.

4th.—The rate of interest shall be 3 per cent. for over 1,000 yen, 4 per cent. for over 100 yen, and five per cent. below 100 yen, the period being for 30 days from March to August, and for 60 days from September to February.

5th.—The tea may be fired at any time after examination, even when deposited. The expense of firing shall be charged when the tea is redeemed.

6th.—Should the tea deposited be not redeemed at due date, it will be sold by tender letting the owner be the "go-between"; and if

the price obtained be greater than the indebtedness, the surplus will be returned to the owner.

MEMORANDUM (Education Department), has issued instructions to all Ken and Fu to furnish lists of all mineral springs within the limits of their jurisdiction; the department being desirous of obtaining full information respecting all mineral springs throughout the country. The information is to include the exact nature of the spring, and as to its temperature at all seasons, and the average number of visitors *per mensem* or *per annum*. Also, how much of the water is sold, and what is paid for it. The average of the last three years is to be taken.

THE *Mainichi Shimbun* (Yokohama Daily News) tells that on the 8th August this year one Okada Hayzo, a very generous man living at Kugidana, Nihon-hashi, Tokai, visited a silver mine in Akita, in company with his partners, Inoué Kaora, Inoué Masaru, Mutsu Takashi Tomioka, and one or two others, with an American named Janin. They returned on the 14th October, with several kinds of minerals, which are to be analyzed at Okada's house. The American mineralogist is 34 years of age, and has visited mines in England, France, Germany and Spain; and even speaks the languages of those countries.

A sad tale is told in the same journal of a young woman who having been married to a man with whom she led a most wretched life, was at last obliged to return to her family. The father, greatly enraged, ordered her to apply to a doctor who should produce abortion, but the result of the treatment, whilst unsuccessful as to the end proposed, was that her mind was quite upset. Her father then increased his cruelty, and at length, on the 18th of this month, whilst her parents were absent, she destroyed herself by jumping into well.

By the carelessness of the breeders, the quality of silkworm eggs has of late years declined, to the loss of our own people and foreigners. Consequently the Government ordered that this year only 1,250,000 caeds should be exported, and men were appointed to regulate what should be for export and what for home use, in each district. This silkworm business is the most important in Japan, but foolish people ruin themselves because they selfishly wish to do a great trade. Now, our Government having made certain rules, the trade began to flourish. Many foreigners visit us, and good prices were expected this month; but to our surprise we see it fall day by day. The cause is partly this. The government regulator

THE FAR EAST.



THE SELLER OF POISON FOR RATS.

in Shimamura, Joshiu, for his own profit requested government to be allowed to export a quantity which had been appropriated for home use. Had this been granted the prices would have fallen still lower. In the same village a man named Ishii brought 2,000 cards of those intended for country use, and the report got abroad that they were intended for sale to foreigners. Thus foreigners hold off, and the Japanese being anxious sellers, they have to take low prices. It is a pity they have no patience. For by waiting they could yet better prices.—*idem*.

A PRACAS lately occurred between some samurai and farmers in the town of Okuchi belonging to Kagoshima Ken. All the inhabitants of Kagoshima were ordered by Shimadzu to abstain from worshipping Shinshin, but as they believed in Shinshin, a good many of the farmers opposed the prohibition, became very devout worshippers and attended constantly the sermons and ministrations of its priests. The Okuchi men hearing what was going on resolved that they would not be dictated to in the matter of their faith, and sending for the priests engaged them to preach, and were very attentive and eager listeners.

About thirty samurai belonging to the Ken, perceiving what was taking place, in an excess of zeal rushed into the place where the preaching was going on and carried off the priests by force, taking them to one of their own houses, striking them, and charging them as breakers of the law. The farmers assembled to the number of about 500 and attacked the samurai, with the object of getting the priests out of their clutches. The samurai, expecting the attack, had provided themselves with guns, and these quickly dispersed the farmers, though not before several were killed and more wounded.

The following is the reconstructed ministry up to last night:—

Sanjo is not removed, he remains Primo Minister of the Left, and may be on duty in two weeks.

Iwakura is now called Prime Minister of the Right, and is acting for both.

Okuma is Sangi and Minister of Finance.

Ito Shiunaké is Sangi and Minister of Public Works.

Kido and Okubo are both Sangi with no departmental rank.

Terashima is Minister for Foreign Affairs with Yamaguchi and Uyeno as assistants.

Mori Rinnori is not assigned to any place, he may return to America as Chargé d'Affaires. Soyeshima out entirely.

Saigo relieved as a Sangi and appointed General has disappeared.

Corean and Formosan projects abandoned.

FROM SEVERAL parts of the country we hear of the rejoicings which took place on the Emperor's birthday. At Kofu they took a very practical turn. Fireworks of admirable devices were let off, one being a representation of the sun rising—when it got to a great height there was a sudden movement, by which a salute of 121 guns was imitated, in honour of the occasion. But one of the fireworks was called "The distributor of literature." From it fell a number of scraps of paper each with the name of a school book upon it; and whoever caught or picked one up was entitled to the book named. Surely none will deny the anxiety to see that instruction is the lot of all the people where it takes such a form as this.

There is in Omi province a village called Nakaizumi-mura, from whence good accounts have reached us more than once. We have heard of the people as being singularly hospitable and liberal-minded. The farmers are prosperous; and their well-doing arises from their intelligent recognition of the improved state of things in the country, and their consequent vigorous endeavours to raise not only crops, but the largest and the best crops possible of tea and silk. Looking also at the demands of foreigners, they breed cattle and horses to meet them; and their character as told to us, is that whatever they do they try to do well. If this be true we can well believe that much may have been derived from the spirit and energy of a Shinto priest who lives in the village.

He has a very large garden, worthy of going a long distance to see. There are in it many natural undulations besides springs and a good sized lake, in which are scattered, irregularly, several islands all ornamented with hundreds of cherry trees. In one direction a slight alteration in the natural rise has been made the means of presenting "a distant view" of Fuji-yama to visitors. In the garden there are seats thrown about as if carelessly, and there are small coffee houses and a miniature theatre. The priest has generously offered the use of the garden to the Kencho, for the use of the people, and they now frequent it much as our parks are frequented in Europe. This priest's head seems to be screwed on the right way. When will there be such a place as this in Tokyo? The province of Omi is right in the centre of Japan, and the village above alluded to is just 140 ri from the capital.

AMONG THE "things that have been" in Japan are almost all the old festivals. For instance—the 3rd day of the 3rd month, the 5th of 5th month, and the like, are to be discontinued; but the following are still to maintain their ground:—Shichi-ya (seventh night) celebrated on the 7th day after the birth of a child; Kamioki (growing hair) when the child has reached the age of 5; Hakamaji (trousers day) at 7 years old, when the young samurai assumes his privilege of wearing the much desiderated hakamas, or loose trousers. These are still permitted, and still observed.

FROM YAZO we receive information of an encouraging character. In all the provinces of the Hok-kaido the changes being wrought through the colonization from the larger island of Nippon, are becoming very noticeable. The Ainos themselves are partaking of the change, and there will soon be little difference, if any, between the habits of these people and of the Japanese who have located among them. They are now adopting what has been hitherto quite unknown among them—family names:—thus Irimura Kisaburo, Kuniwa Haruo, in each case the first being the family or surname, the other the distinctive name by which heretofore they have been known.

This year has been a very favourable one for rice and other grains: and all the villages, but particularly those round Satcharo, the Kaitakushi head quarters, are full of rejoicing and of confidence in the future. Our correspondent tells us that to appreciate the present, it should be known what the district was up to two years ago. The land was barren; the Ainos wild, and living solely on their fisheries. If things continue as they have begun, the money spent on Kaitakushi will not have been thrown away.

ON THE 28th October, a fire broke out in the house of a farmer at Ukawamura in Akita Ken. The farmer and his family were ploughing in the fields some little distance from the house; but two children and a very aged grandmother were in the house. The children ran out dreadfully frightened but the poor old woman was unable to move. The fire caught the next door; but the wife of the owner of that house, hearing the children's cries respecting the grandmother, thought life was more important than property, and rushed through the flames into her neighbour's house, took the woman up in her arms, and carried her out: not however without being severely burnt herself. Neighbours and officers came to the scene very quickly but only in time to see the end of this act of heroism, and not in time to

save anything for the brave woman herself. The Kencho have presented her with some money and reported her conduct to Okurasho, so we hope she will not be a great loser by her generosity.

KOKKI SHONIN, the chief priest of the Buddhist sect Shin-shin, the principal temple of which is that known as Hongenji at Aekusa, Tokai, returned last month, after a visit to India to see the country from whence Buddhism sprang, and afterwards to Europe whither he went to enquire into the truth or falseness of the Christian religion. The only particulars connected with his travels which have yet come to light are that his expenses amounted to about \$10,000. This is a mere trifle however, for so soon as it was known that he had come back the crowds who daily visited the temple to welcome him were no great, that their contributions already exceed \$30,000.

FROM YAMANASHI KEN, we learn that the officers are so busily engaged in the duties devolving upon them in forwarding the education of the people, that it has been necessary to establish a separate office called Ken-noka to look after the agricultural affairs of the Ken. The people are becoming much improved, and many of the old foolish customs have been most unsparingly abolished.

THE NUMBER of Kazoku (nobles) recognized by government and receiving government salaries is 432. The total amount of their allowance is 967,846½ kokus of Rice which at 4 yen equal \$3,871,386 being an average of \$8,961.54 to each per annum, or \$746.79 per mensem.

The Shizoku (samurai) receiving hereditary salaries number 420,579. Their total allowances is 3,786,905 kokus, value at 4 yen \$15,147,620—or each per annum \$36, per mensem \$3.

Besides these there are vast numbers of pensioners whose distinguished services have entitled them to pay. They absorb far more than the above specified classes.

SHIRAKI TASUKI, the Sanji of Sakitama Ken, has addressed the people of his province in a way and on a subject which all foreigners will approve. He does not leave them to grope along in ignorance, merely sowing their crops by chance and leaving to fate whether they may have done right or wrong; but he gives them figures which show first how the commerce of the country flourishes, and then points out the most important productions and encourages them to give proper attention to them. He tells them that the soil of Japan is naturally

good for the culture of the Mulberry and Tea plants; and commends those who have complied with the wishes of the government as to their culture; but he points out that many persons follow their old ignorant ideas, and do not consider whether it is more profitable or not, to cultivate them. In order to show practically their value, he gives figures, and says "the sooner they are understood the better. At present though the imports exceed the exports of Japan, yet the latter are far greater than ten years ago; and in the course of a few years, the exports will equal and perhaps exceed the imports, and ultimately be an important addition to our wealth."

"In 1872 the exports were \$16,848,033.62
 " 1871 " " \$18,369,737.45

"showing an increase in 1872 of \$ 478,296.17

"Already the imports are only of the value of \$40,000 more than the exports; so they may soon become equal.

"Of the above total for 1872, the items are

Value of Silk &c.,	...	5,899,606.13
" " Silkworm eggs	2,503,504.10	
" " Tea	4,216,587.24	
" " Lacquer, bronze, porcelain and other goods	4,428,335.13	
		<u>\$16,848,033.62</u>

"Thus tea and silk form seven tenths of the exports, and if our people will pay proper attention to them, their increase will immensely increase the prosperity of Japan."

Taking the figures as sufficiently exact, we strongly commend Mr. Shirane's practical good sense in his appeal to those under his charge.

A sad story appears among the provincial news, which, if true, is certainly very remarkable. The *Kobun Trushi* gives it as received from Fotor'ki Ken.

A man whose means of livelihood were in his pack horse, left his home one morning lately with his horse, to go to the labours of the day. During his absence his wife was very busy. She was also weaning the baby; and as it cried very much and wanted the mother to take it and give it its wonted sustenance, the woman called her eldest son, a lad of seven years old, and told him to take the child away, adding, "and throw it into the river;" not imagining that the boy would have supposed her to be serious. The boy, however, actually did take the child and throw it into the river.

The mother had no suspicions and thought the boy had merely, as usual, taken the child out to amuse it. When he shortly afterwards returned without the child, and in answer to her enquiries she received the reply "I threw it into the river, as you told me," the woman in her anger took up a shuttle belonging to the loom at which she was working, and threw it at her son. It struck him on the temple, and he fell down and expired almost immediately.

Seeing what she had done the woman became well nigh frantic; as the day wore on, and the time approached for the return of her husband, she could not endure the thought of telling him what had happened, so went and hanged herself in the stable.

A little after dusk the man arrived at home, but his horse started and refused to enter the stable. The man whipped the horse to make it go in at the door, when the animal kicked out, and struck the man in such a manner, as caused him to die in great agony.

The "rider" of the *Kobun Trushi* is "Although we do not know for certain whether the above is true—the inspecting officer has reported it, and enquiries are being made."

THREE YEARS ago, on the main street in Tokyo, there were scarcely a dozen shops for the sale of foreign goods, since that time, the number has so increased that a Japanese curiously inclined, started from Shimbashi northwards to count them. From Shimbashi to Suji Kai, there are two hundred and sixty eight shops in which foreign goods are sold. From nearly all of them native goods are excluded. They were as follows:

Books	..	..	..	..	20
Watches and clocks	..	..	..	..	88
Varieties	..	..	..	..	89
Boots and shoes	..	..	..	..	5
Merchant tailors	..	..	..	..	31
Umbrellas	..	..	..	..	7
Foreign drinks	..	..	..	..	4
Cutters and fitters	..	..	..	..	3
Paints	..	..	..	..	1
Canes	..	..	..	..	3
Chairs and drunks	..	..	..	..	6
Machinery etc.	..	..	..	..	2
Hardware, locks	..	..	..	..	3
Harness	..	..	..	..	2
Trunks and carpet bags	..	..	..	..	2

Total 208

No one will be surprised at the number of variety shops, nor even at the proportion of tailor's shops, but the number of places in which time-pieces are sold is extraordinary and we take it as a good omen

for the future habits of punctuality among the natives. If the twelve o'clock gun in the castle were to be a little more exact, it would help on the good work which the clocks are doing. We do not ask it to split seconds, but it ought to be fired on the second that marks twelve o'clock precisely which is not always the case. The number of shops for the sale of foreign books is encouragingly fair, and we might be tempted to believe that foreign drinks were not in demand, did we not know that in most of the variety shops, all kinds of wine and brandy are sold. Of course we take the charitable view of the matter, and suppose the labels on the bottles to tell the truth, but no sane man would swear that the bottles really contain what they say they do. When all the new shops are occupied the numbers of shopkeepers who vend foreign wares will doubtless increase still further.

THE UDAISEN, Iwakura, has notified that an Exhibition in London, will be held yearly; and that all Japanese who desire to exhibit should notify their Cho Officer, who will communicate with the Exhibition committee, up to the end of this month.

A doctor in the Aichi Ken has invented a rice-pounding machine, by aid of which one girl is able to do the work of eight persons under the old system. The price of the machine varies according to size from 50 riyos up to 100 riyos.

ON THE 7th instant, the Empress and her Mother left the palace at Akasaka about 10 A.M., and took a drive round Takawana. When they reached Kamurazaka close to the Kankoriyo of Kohusho, the horses took fright through a portion of the harness giving way, and all were pitched over a bank into a pond. Fortunately their Majesties were not hurt at all, though somewhat alarmed. One of the horses was drowned, and the carriage much damaged. Their Majesties on being rescued from a most perilous position, were taken into one of the offices of Kohusho—where proper means having been taken for restoring them to their personal comforts, and a fresh carriage obtained, they returned to the palace, arriving at 2 P.M.

A FREE FIGHT occurred at a recent fire which broke out in the yashiki of Kozoku Asano. There were firemen from both the first and second divisions, and when the fire had been got under, they got up a quarrel upon some

trifles that had happened during the confusion. At last the excitable temper for which these classes are notorious was aroused, and whilst some belaboured each other with fire-hooks—ugly weapons to play such a game with—others threw tiles from the roofs of houses on their foes. The police ultimately arrived in sufficient force to stop the outrage, but the people whose roofs had been robbed for missiles, were anything but silent under their sorrows.

FROM OITE—Mino country—a skilful and enterprising farmer named Nagawa addresses the husbandmen throughout the Empire. He has discovered a very novel manner of enriching his rice-fields. There is a kind of river fish called Koi; and observing their habits, he conceived a notion that they might be utilized, as they disturb the mud and the water in such a way, as to benefit the rice-plant whilst preventing any grass or weeds from growing. The fish grow very quickly if not over-crowded, and the field with them in it requires no weeding or attention. Two or three to each tanbo of land are sufficient—beyond that they are injurious. Not only is the crop much heavier that is so fertilized, but a profit is also gained on the sale of the fish.

AT Shimura, near Itabashi, a post station on the outskirts of Tokyo, an accident happened of a somewhat remarkable character. The road descends towards a small precipice and turns sharp round as the brink is neared, so that great care has to be taken with all loaded vehicles, both ascending and descending. A few days since, a Japanese was riding in a jinrikisha, and at this spot the coolie was unable to stop the vehicle, or, being within the shafts, to escape from it. The jinrikisha, coolie and rider, all went bodily over the bank. The coolie was stunned and lay there for a while as if dead. The passenger must have been unhurt, as he managed to get away without paying any attention to the coolie, who, however, on returning consciousness, imagined that he had not only caused the death of his unfortunate fare, and when he got home, after recounting the manner of the accident, thinking he would be severely punished went and hanged himself. The authorities find great fault with the man who took advantage of the stunned condition of the coolie, to bolt without paying his fare; but so far as we can learn, the only step they have taken in connection with the accident is to order that in future no jinrikisha shall use that particular road.

A most disgusting fact has come to our knowledge, which the notice of the authorities ought to be emphatically called to.

At the burial ground of persons beheaded at Tobé, the bodies are interred so near the surface, and with so little soil over them; that the dogs habitually tear them up and devour them. We had heard of this as being an especial feature of the Yedo execution grounds in days gone by; but we did not expect it existed now-a-days, and close to Yokohama. So great a taste have these dogs for human flesh, that if they cannot get it from the graves they become dangerous; and as lately as within a few days at Tobé, fourteen of them attacked a child—and injured it so severely that it had to be taken to the Native Hospital, and placed under the care of Dr. Simmons. The father of the lad who attempted to drive the dogs off, was also attacked and much injured. And a man who rescued the child was also turned upon, but as he was not himself seriously hurt, and has not been seen since, the people say he was a god.

AMONG THE many pleasant things that occurred on the anniversary of the Emperor's birth-day was the opening of the new double-arched stone bridge at the end of the Tori, or Main street. As we noticed in our columns some months ago, the Sujikai Go Mon had been taken down, and the stone of its buttresses utilized in the erection of this new bridge. The strength and stability of the old wooden structure leading across the small river from the Sujikai gate have been severely taxed of late, as the wooden bridge next above it was carried away by the tai-fun and flood of September, and all the traffic and passage has since had, of necessity, to be over the remaining well-worn old wooden bridge. The debris and mud made a frightful place to pass in wet weather, and the opening of the new stone bridge was anxiously looked for both by pedestrians and those who travel by jinrikisha or trap. Great efforts were put forth, night and day, to complete the work, which was ready for public use on Monday morning. The new bridge is of dressed hard stone, with stout posts and heavy railings of granite. It is very neatly and substantially built, and is wide enough for large carriages to meet upon, with room at the sides. The posts are capped with copper. The river flows through two semicircular arches. The name of the new bridge is Yorodzu Yo Bashi or "Bridge of ten thousand Reigns." It looks as though it might last that long. For the sake of such improvements as this in the capital, one can put up with a little inconvenience and delay, and to see such really fine and durable work is not only cheering, but argues well for the future

architecture of Tokai. We hope to see many more stone bridges take the place of the decaying old wooden ones which prevail in the capital.

UNDAJIN IWAKURA, on the 28th inst., issued a notification to the effect that the treaty which was made with China in the 7th month of the year before last, having been only temporary, it is replaced by the treaty which was made in July this year.

ON THE same day he published the decree that officers connected with national temples, if they are dismissed or die after serving the full term of four years, shall themselves or their representatives, receive an amount equalling half a year's salary. The government will pay it into the hands of the Cho Yakuoin.

A SAMOURAI in the employ of the Kaitakushi, writes the following sensible letter to the *Nishin Shinbun*;—

"I see from many newspapers, that Samourai of several ken are desirous of returning their hereditary allowances to government, considering it an evil that they should take government support without earning it. Yet they are unable to turn merchant for they have no capital; and they cannot be farmers because they have no land, nor mechanics because they are without the necessary cleverness. They are therefore obliged to continue to be Samourai even against their will. I also see that several samourai have become merchants, but they are easily taken in by cunning fellows who perceive their inexperience; and they are finally obliged to break up their families, the females to go out as servants and the men to hard work.

For these reasons, samourai are afraid of changing their condition. But I can tell them, that in Yezo, is plenty of very good and fertile land which will gladly welcome them. Here, millet, rape, beans, hemp, barley, wheat, buckwheat and sorghum repay the industry of the husbandman. They are just the same as in Oshiu, the hemp in particular being longer than that of foreign countries.

It is well known to every one that Yezo is the northern gate of Japan; and Kaitakushi is very anxious for the occupation of the land, that the Russians, who have often broken or will break international law, may be kept out.

To remove the anxiety of Kaitakushi, colonists must be encouraged. And as colonists increase in number, the contempt of the Russians will disappear. If those samourai who are only prevented turning farmers for want of land come

here, and turn to upon this fertile land, the government will not only rejoice, but it will exactly fit in with their wishes.

Let such samourai make up their minds. Let them come to this fertile land of Iaso. Let them not delay, but come over quickly. I assure them that it is a firm foundation for their family and descendants. Delay not—Come to Yezo,

IYUSA.

Kaitakushi, Awoyama,

Tokai, 29th October, 1873.

A ROW recently took place at one of the theatres in Tokai. A play called "Momoyama Monogatari" was being performed, the principal person in which is Kato Kiyomasa—the nephew and protégé of Taico sama. The actor who impersonated the character is a very clever man named Kawarasaki Gonnosuke; and so lifelike was his acting that it seemed as if the real Kiyomasa was himself there. The theatre was very crowded, and whilst all seemed delighted with the performance a few suddenly burst out laughing and said contemptuously that Kawarasaki was not equal to his part; on which a regular quarrel ensued among the audience, and the performance was obliged to be stopped.—*Mainichi Shimbun.*

WE PUBLISHED yesterday the report given by the *Mainichi Shimbun*, respecting the mineral specimens brought from Akita, Oshiu. It appears that among others one mine is leadstone. They also visited in Sekimura in the same province an iron mine, the quantity of which is good. A gold mine in Shirone not now in work, but which formerly yielded largely. A copper mine at Oikawa which Japanese miners reported to be poorer than that of Ani, but might be profitably worked. A copper mine at Ani which is great and prosperous looking. (The reporter adds "but I am too lazy to describe it minutely.") A silver mine at Kozaka, being that lately discovered by Oshima, an officer of Kōbusho, is the best one in Japan. All the above were visited by the party.

WE ARE not surprised to hear that great discontent exists among the cultivators of Silk worms eggs this year, on account of the official interference which has in some instances led to heavy losses.

A paragraph in one of Tokai papers tells of a complaint uttered by the people of Kikuchiu province, who have been very heavy sufferers. The reason they allege is, that the officer who had the management of the cards, did not give sufficient cards to the producers; acting on his own judgment, irrespective of

the demands sent in. The cards delivered by him were far short of what were asked for, and the result was that the farmers did not know what to do with the seed. They used up any cards they could get, but were forbidden to sell any but those which were officially provided, either for exportation or home use. The outcry is a very just one; and as a similar one comes from several districts, it ought to have the effect, if anything will, of deterring government from such injurious meddling. Surely better things ought to be expected from Okuma, the present head of the Finance Department.

ONE of our native contemporaries relates with a certain degree of asperity, a small incident, which had it happened in a foreign country would have been judged very differently. It appears that on the Emperor's birthday, a man shewed his loyalty by erecting a booth in the street known as Minami Jimpo-cho, Tokai, and offered the passers by saké and fruits, in honour of the day. At the back of the booth he had the five Chinese characters "Mikado, Mutz' Hito, Ten no." The editor asks why did this man adopt so impolite a manner to celebrate the day? If he desired to let people know how loyal he is, he ought to have been content to write some other and more poetical words than these.

AMONG THE provincial news in the native papers, is a paragraph from Hamada Ken. Two persons were condemned to imprisonment with hard labour, for crimes committed. In the case of one, his son, a boy of 11 years of age, in the other, a daughter aged 17 years, petitioned that they might be allowed to endure the punishment for their respective fathers. The judge and Kenrei, happily were inexorable, and decided that the men should themselves bear the consequences of their transgressions, and refused both of the applications. But the filial affection of both the boy and girl are highly commended and held up to admiration.

It would be a grand country to live in, if all fellows who take a fancy to steal swords and attack foreigners, should be allowed to plead madness; and if ruffians could be released from punishment on condition of their children bearing it in their stead.

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THE FAR EAST.

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KIJIN O'MATSU'.

TRANSLATED FROM THE JAPANESE.

(Continued from page 103.)



THE FAME of Kijin O'Matsu' and her band, was now widely spread; but at this period she was compelled for awhile to withdraw from the active prosecution of her plans, by the birth of a son, whose father was the husband who had so suddenly espoused her, at the celebration at which she was the chosen sacrifice. Overjoyed with the circumstance, she longed now to accomplish her ends quickly, that she might seek her husband, of whom she did not even know the name. The child seemed as she looked fondly upon him, to recall the features of his father, on whose memory she dwelt unceasingly. But her anxiety to present her boy to his parent could not make her forget the first duty devolving upon her—that of avenging

her own father's death. She became more impatient than ever to meet Natamé Danjo, and again betook herself to accomplish this object.

One day she saw a samurai seated by himself on a resting place near Kasamatsu' mountain. His followers had gone back to the last town passed through to recover something he had left there. She was forcibly struck with the appearance of one of his swords, and going round about, appeared a short distance before him, throwing herself down within his sight, as if in great suffering from a sudden attack of illness. Attracted by her movements, he ran towards her, and asked what was the matter? "Oh! kind Sir, help me," she said, "help me; I am dying." And she groaned sadly. Little knowing how to act, he would have been glad to find assistance, but she said to him, "I am a girl living about a mile further on the road; and I am taken so ill that I cannot walk home. It is indeed too bold to ask you to support me to my house."

Then the traveller thought to himself that as it was getting dark it was unlikely that there would be any more travellers passing, and if he abandoned the sick woman she would be liable to become a prey to wild animals. He therefore held out his hand to assist her.

O'Matsz' was graceful in all she did. She sweetly took his proffered hand, and said, "If you had not come along the road I might have died. Surely fortune favours me in sending you." She rose as if with difficulty; and rather staggeringly; and he had to support her to lead her as he supposed to her native village. They had proceeded about half a mile in this way, when their progress was stopped by a river which crossed the road.

Here was an obstacle altogether unlooked for by himself. "Ha!" he said, "this is the first time I have travelled upon this road, and I did not know of this stream. It is impossible to cross, as I am quite ignorant of its depth." O'Matsz' replied, "That need not stop you: I know it well, as I have often crossed it by myself. Yet now, dear Sir, I am really sorry to be so troublesome to you."

"Oh," returned he, "if a girl like you has crossed it, assuredly it cannot be an obstruction to me." He therefore raised her on his shoulder, and boldly entered the water, taking the direction she gave him.

It was now a bright moonlit night; and as they got towards the middle of the stream, she guided him into a deeper part, in order that his progress might be slower, and that she might have better opportunity of examining his swords. She had from the first had her suspicions that the long one was that she sought; and now her surmises were confirmed. She was satisfied that this was none other than the man she was seeking—Natsui-Daujo himself—the murderer of her father. She had recognized the sword.

Addressing him coldly, she said, "Pardon me that in my suffering I did not know you; but now the moon shines upon you. I fancy you are a gentleman I once knew. Are you not Natsui-Daujo Sama?"

"Yes, indeed I am," said he, "and pray who are you?"

Then quickly drawing her dagger from its sheath among the folds of her dress, she said in a deep voice—"You cannot forget that you were the murderer of my father." And she buried the dagger to the hilt in his breast, so that he fell; and she relieving him of her weight, both of them got with a great deal of struggling to the opposite bank of the river.

Natsui felt that his wound was fatal; but considering that his kindness had been betrayed, he raised his voice as loudly as he could, and said:—"So! your sickness was only pretended for the purpose of misleading me? I can only regret that I believed your deceitful words. But how is it that I am the murderer of your father? Whose daughter are you?"

"I am the daughter of Adachi Taro whom you murdered long ago; and my name is Kijin O'Matsz'."

"Tis true," he replied. "He was a robber and I killed him by order of my chief; you have no right therefore to call me your enemy. I am mortally wounded, and have not many moments to live, but still I have strength to match a girl like you."

So saying, he tried to stand before her and to draw his sword; but he was powerless; whilst she, drawing her own sword, quickly dispatched him. She then took his swords, and examined them by the light of the moon; and finding the one she had so anxiously desired to recover, she took it and returned slowly to her home.

Having now avenged her father's death, she had yet one other duty to perform. Kosaku still remained to be punished. She ordered her retainers to bring him and his family to her loaded with chains; and that very night they were presented before her.

The next morning at 10 o'clock, O'Matsz', sitting on the floor, called for Kosaku, his wife and daughter. She was surrounded by her retainers, their hands on their swords. And the poor prisoners knelt on the ground in the yard outside the house.

O'Matsz' asked them, "Do you remember me?" and added:—"I am the young girl, who stopped at your house a few days, and

whom you so cruelly deceived by causing to be sacrificed instead of your own daughter, taking advantage of the resemblance between us. This was an action so false and detestable that I shall adjudge you the punishment due to your wickedness. Know then, that I am the woman named Kijin O'Matsz'. Raise your eyes and look well at me."

They did as she bade them, and were filled with consternation. She was indeed the girl who had been chosen as the sacrifice, through their duplicity. They turned white as snow, and for some minutes could not speak a word. At last Kosaku humbly and faintly implored forgiveness, expressing the deepest regret.

O'Matsz' smiled when she looked on their terror-stricken countenances and told them it was too late now to seek forgiveness. "But," she continued, "bend to my will and I will pardon you." Then observing the happy look of relief that passed over them when they heard this, she said:—"I shall be sorry to have called you from your homes for nothing. Pray stay and partake of some fresh meat." Then turning to her retainers she ordered them to behead the daughter: and her command was obeyed. She then told them to decapitate the mother, and it was done. The two heads were then placed on a clean apron before Kosaku, and O'Matsz' addressed him:—"Eat; and when you have done so you shall join them." The retainers at a signal given, began to probe him with the points of their swords; lightly but incessantly; until his agony increased more and more, and at last he fell dead in extreme agony.

O'Matsz' now felt satisfied. She had avenged her father's death; and the treachery that had been played upon her. "Now," thought she, "I do not care who knows the truth about my doings in Himogami mountain." She therefore set the girls, whom she had constrained to remain with her, free, and permitted them to go to their homes. She ordered them not to tell of her present hiding place, on pain of death; and she gave them in charge of her hand to see them to their homes and restored to their friends.

It was a very few hours after these transactions were concluded, when a retainer rushed furiously into her presence, and told her to fly for her life; as Adachi Morikuni, the daimio whose vassal the slain Natamé was, had assembled his clansmen to seek for, and if found, to capture her.

With the decision of character which distinguished her, she ordered all her hand to disperse and look to their own safety. She knew that her description had been published and a large reward offered for her apprehension. Remembering the likeness between herself and the daughter of Kosaku, she sent for the clothes of the poor girl, and disguised herself in them, and put her own clothes on the headless body, leaving it with the head beside it, as if she had been beheaded by her retainers.

With these precautions taken, she took her departure with her boy; and soon after she left the house, Morikuni's soldiers came upon it, and rushed in, making sure of their prey.

They were disappointed. All they found was the sorry sight of three corpses, which seemed to have been beheaded only a short time before. One of these corpses was supposed, from the descriptions, to be that of O'Matsz' herself. They therefore returned to their master Morikuni, with the joyful tidings that they had seen her dead body.

As to O'Matsz', when she escaped from Kasamatsz mountain with her son, remembering that her husband, whose very name she did not know, had told her he lived at Miyagi, she prayed that her steps might be directed in safety, and started for that place. Arriving at the town she went up and down hoping to see him, but without success. Then sitting down in front of a good looking private house, her boy, Matsz'taro, began to cry for very weariness, and she found it impossible to stop him. She did all she could to soothe—all she could to amuse him; but without effect. At length, a gentleman, with a strange uncertain step, came out of the house, and advancing towards them, asked what was the matter with the child? and gave him a cake he had brought out. This pacified the little fellow, and the mother

looked up to thank the gentleman. The moon shone upon him, and she recognised her beloved.

Falling on her knees before him, she raised her voice and said, "It is God's blessing by which the child was made to cry, and so I am favoured with thus happily meeting my husband and my boy's father. I am very glad to see you, Sir, in good health."

The gentleman thought awhile; then said:—"As I lost my sight a few months ago and I am unable to look upon your face, pray let me know who it is that claims me as her husband and the father of her child?"

On hearing of his loss of sight, she burst into tears, and said sorrowfully, "Truly I am unfortunate to find you so afflicted, and that you cannot see and recognise me. Do you not remember me at the celebration of Himegami mountain?"

"Ha," exclaimed he, "are you the dear girl who was deceived by Kosaku? This is indeed a delight to me that we meet again so unexpectedly. Come in. I have longed for you night and day."

Then entering, he welcomed her, and said:—"I was very sad when I saw you left as a sacrifice at the temple, and would have gladly delivered you; but the guards were too numerous, and it would have been madness to attempt it. After a time, I learnt that a woman named Kijin O'Matsuzaki had killed the chief of a band of outlaws, who had been the receiver of the maidens who were sacrificed; and ever since, I have hoped and waited anxiously to meet you again. And now my great joy is fulfilled. But alas! I cannot see your lovely and well-remembered face. I suppose you were released by that blessed woman O'Matsuzaki. I pray you, tell me all about her and about your rescue."

And now came a great trial. She feared to reveal herself as the very O'Matsuzaki of whom he enquired; for she thought he would consider her actions cruel and unfeminine and take a dislike to her. She therefore answered guardedly:—"After the choice of the god had fallen on me that evening, and I was left in the box in the temple a compulsory sacrifice, I prayed loudly though hopelessly.

To my surprise, however, the woman, O'Matsuzaki, came to me, and taking me out of my confinement led me to her place of residence.

I told her my sad story and of my misfortune in having been selected as the sacrifice; and she replied kindly and soothingly, telling me she would avenge me on Kosaku and his family.

Whilst staying at her house, I gave birth to your son; and whilst every day I looked on him, and saw your well-remembered image reflected in every feature, I longed to show him to you quickly. Alas! I did not even know your name; but as you had told me you lived at Miyagi, I have tried for weeks to find you, and have been unsuccessful until now. Indeed it is by the divine blessing that we have met at last."

So saying, her tears poured forth like rain, for the joy of this meeting; and she embraced her husband fondly; whilst he, no less happy, and also with tearful eyes, felt her face with his hands, and similarly made acquaintance with his boy, saying:—"I am very pleased with your goodness towards me, and am sure we were intended for each other on Earth and in Heaven. And now let me tell you that your benefactress, Kijin O'Matsuzaki, with wonderful vigour for a woman, has not only slain the robber and his son at Himegami-yama, and revenged herself on Natsuzaki Danjo, the slayer of her father, but having moved to her hiding place in Kasamatsuzaki mountain, prepared to destroy the great prince Adachi Morikuni. This news having reached Morikuni, he sent a force to Kasamatsuzaki to defeat her plan, but O'Matsuzaki and all her followers escaped before the soldiers arrived. They found the body of a female who had been beheaded, and believing it was O'Matsuzaki herself, they left, satisfied that she was dead. After a few days, however, the mistake was discovered, and it became known that the body found was that of the daughter of Kosaku. So now they have published a full description of her, and are searching for her in every direction. She is, I really believe, the mightiest woman the world ever saw. Perhaps you know where she is;—whither she has gone to elude the pursuit of

THE FAR EAST.



TUOYONG-A-KUMER, AKA-TUOY-BAND, TONGKING, W. CHINA.

her enemies;—what kind of sword she carried, and whether it was a Kikuichi-monji,* and about three feet long?"

These words smote her to the heart. After a little hesitation, she replied that all this was new to her, and that, being only a thoughtless young woman, she had not observed the sword, nor its length; but she hoped that the gods would protect O'Matz', for the great kindness she had experienced at her hands.

"But now," said she, "I must ask you about yourself and family. First, I want to know my husband's name. You told me just now, that we were made for each other, so you will no longer withhold it from me." The man answered cheerfully:—"That is true, but I have a reason for not giving you my true name, because I have a great anxiety to regain my original rank. At present, therefore, it would be injurious to me to reveal it, as if it became known abroad, my plans might be thwarted; and I should lose the importance attaching to me in this neighbourhood. Though you are indeed my wife, yet I beg of you to wait a more fitting opportunity."

She now felt very curious to know who he was; and wondered at his enquiry respecting the sword of O'Matz' being a Kikuichi-monji. Undoubtedly it was; and she herself had it, having taken it from Natamé Danjo. However, as her husband was sightless, he did not discover it; and they lived together for several months, without knowing each other's true names. She was always keeping her eyes and her ears open to take advantage of anything which should help her to the discovery she so pined for.

Things went on quite quietly with them, until one day she found a picture in a cupboard, which she at once recognised as her own portrait, and with it were letters addressed by his friends to her husband, by the name of Natamé Sirosaburo. A light burst in upon her. This must be his true name, and he must be none other than the son of Natamé Danjo; and either he refused to tell

her so, suspecting her to be O'Matz', or hoping to obtain from her some information by which he might be enabled to trace the whereabouts of his father's murderer. She now saw why he had asked about the sword; and soon resolved on the course she would pursue. She would tell him her true name, lay the sword at his feet, and submit to be slain by him in revenge for his father.

Whilst thinking on these matters, she heard a well-known signal from outside the house. Fastening her dress, she went out, and found one of her retainers who had come to tell her that Adachi Morikuo had suspicions respecting her, and was preparing to surround the house with his men. He urged her therefore to seek safety in flight. "No," she said, "I will resign my life; I will not attempt to escape. If, however, any of my hand are with you, thank them for their fidelity, but do not stay here any longer, as it will be dangerous for you." Finding her determined, the man left her, and, with his comrades, followed her instructions.

O'Matz' now went into the house, and taking the sword in her hand, seated herself by the side of her blind husband. She then gently said to him, "I have learnt your real name. Is it not Natamé Sirosaburo?" Starting as she spoke, he answered,

"Yes! that is my name. But how did you become acquainted with it?"

"Do not be vexed," she responded mournfully, "If you are indeed he, I have something to offer you."

Then placing the hilt of the sword in his hand, having drawn it from its sheath before she sat down, and directing the point of the blade against her own body, she thrust herself upon it, and said as she fell writhing with pain, and in broken accents:—

"You may now regain your position by the recovery of the sword you have sought for, and you can publish to the world that with it you slew me."

As soon as the sword entered her abdomen, the blood spouted out, and some of it fell on his eyes, and he delightedly felt himself, as by a miracle, restored to sight. But his gladness turned to sorrow, when he beheld his

* Name of a celebrated sword-smith.

wife in such sad condition; and loudly wailing, called upon her to say why she had been so rash as to commit *suicide*, asking her if it were through accident or from madness?

"No, my dear husband," she murmured, "neither one nor the other. I was not deranged in mind, nor have I made any mistake. It was necessary that I should die by your hand."

He did not at all understand her meaning—but his eye falling on the sword, he at once saw that it was the much coveted *Kiku-ken-menji*.

"Ah!" he said, "since by your means I have recovered this sword and shall now regain my rank, I must implore you to explain why you have acted so cruelly to me, as to kill yourself."

"Alas! my love," she replied, "you are right. Your question is but reasonable. I concealed my true name, fearing lest you should regret me as a cruel, heartless woman. I am the chief of the robbers! My name is *Kijin O'Mataz'*! I dwelt on the mountain of *Kasamats'*, and with my own hand slew your father, *Natamé Danja*; though I did not know he bore that relationship to you. Still I killed him; and it is to obtain your pardon that I have committed suicide."

He listened to her words with overwhelming grief.

"Oh, why," cried he, as the tears fell from his eyes upon her prostrate form, "why did I not reveal my true name to you? You have made a great mistake; for though our names are the same, we belong to different branches of the family. Alas! alas! this is all my fault, and how can I atone for it? My dearest, I was originally a subject of *Prince Shiha*, and this sword was one of his treasures. It was my father's duty to guard it, but one night, the sword was stolen by a robber, and the prince was degraded on account of its loss.* My father also was de-

* According to the old code of honor existing in Japan, it was the greatest disgrace to a man to lose his sword, even though it was stolen; and even a daimio who did so, lost his rank until it was recovered.

prived of his rank as the unfaithful guardian of the sword, and after a long and anxious search for it, died, leaving to me the cherished duty of recovering it and our family name. Long ago I heard that *Natamé Danja* had destroyed a robber chief, had taken his sword, and had it conferred upon him as a reward. I afterwards heard that he, in his turn, had been slain by *O'Mataz'*, into whose hands the sword had fallen. You will now understand why I wished to find *O'Mataz'*."

While they were thus speaking and bewailing their melancholy fate, *Merikuni's* force entered the village.

O'Mataz' answered her husband, saying, "Although I have made the mistake of supposing you to be the son of *Natamé*, still I have no right to live any longer. *Adachi's* army is at hand, and it is my happiness to be killed by my own dear husband, rather than by any other hands. But hear me for our boy. Love him and be kind to him; and never let it be known that he was a robber's child. This alone obstructed my flight to heaven."

As she spoke, a man entered respectfully; saying,

"I beg to have that child."

"Why?" rejoined *Sirokahuro*; "What are you?"

The man bowed himself and said with much feeling, "I am *Natamé Senta*, son of *Natamé Danja*; and I have been seeking *O'Mataz'* for a long time, in order to avenge upon her, my father's death. Yesterday I saw this woman who I had not known hitherto, and she bore so strong a resemblance to the portrait of *O'Mataz'*, that I felt sure it was she; and I made all preparations to take her. My master, *Adachi Morikuni*, doubted my ability with my own retainers, to take such a heroic woman, and added his soldiers to mine. But having arrived, I have heard her kind and righteous motives. My hatred therefore has departed; and on the contrary I am filled with admiration. I hope therefore you will give me that boy, to be my brother; and when he grows up I will make him to succeed as the head of our family."

THE FAR EAST.



GAMBLING.

Sirosaburo and O'Matsz' were deeply touched; and she replied, "I am now satisfied of the welfare of our son. I am in great pain, and long for death. On you, kind Sir, devolves the duty to decapitate me with your own sword, as the murderer of your father."

Sadly the husband arose, and bade his lovely wife a last farewell. Natmé Senta silently and solemnly drew his sword, and with tearful eyes but unswerving hand, severed her head from her body.

The burial was with great ceremony, the chief mourners being Natmé Sirosaburo and Natmé Senta.

So Sirosaburo regained his rank, through having recovered the stolen sword; and Senta rose in favour and estate, as the faithful avenger of his father's blood.

The story of O'Matsz' has ever since been admired by all the people—for though a robber, she was celebrated for her righteous, kind and heroic actions.

[FINIS.]



SKETCHES OF JAPANESE LIFE.

THE FOLLOWING are the first of a series of descriptive sketches by a young Japanese, of the manners, customs and ceremonies of the Japanese people. They will be continued from time to time in the *Far East*; and with a few necessary corrections will be given in his own words.

THEATRICAL EXHIBITION IN HONOUR OF THE KAMI.—ITS ORIGIN AND NATURE.

ON CERTAIN holidays a theatrical exhibition is given in front of the temples, to entertain the Kami, or Gods, the origin of which is as follows:—

In the early ages, the great Goddess, called Tensho-daijin, descended from the heavens and established herself in the province or state of Shuga.* Becoming angry (for some unexplained reason) she withdrew herself from the public and retired to a cave called Iwato, whose entrance was guarded by a large stone gate. Mundane affairs being thus left to take care of themselves, the other Kami, who were her servants, assembled for counsel, and agreed upon the necessity of drawing her from her seclusion. This was the formula observed. A singer, who was accompanied by every kind of musical instrument, discoursed sweet melodies, the performers leaping and dancing around the mouth of the cave, and a Goddess, attired in raiment of white silk, moved slowly about, waving a paper fixed to the end of a stick, called Heisoka. Hearing this agreeable music, Tensho-daijin opened the gate a little way, and peeped through to see what was occurring. Taking advantage of the opportunity, a brave Kami, named Togakushi, exerting his utmost strength, seized the gate, wrenched it from its hinges, and threw it high into the air. Away it went, whizzing for over four hundred miles, finally resting on the centre of a high mountain, called Tsokuba-san, which can be seen from the capital of this country, Toki or Yedo.

* Huga.

[The narrator of this legend says, "My father has been over this mountain, and I have conversed with him as to its situation and surroundings. I trust it may be some day my fortune to visit it. There are so many pleasant things to see on the way that I advise those travelling thither to do so on foot, as its many beauties tempt the traveller to halt every minute."]

The stone, or gate, which was thrown by Togakushi still exists, resting on a pinnacle of the mountain, in such a position as momentarily to threaten the destruction of the beholder. It measures in length about twenty feet, and in breadth about fifteen.

Having described the origin of the festival, let us proceed to a description of the Kagura, the celebration as now observed. As it was first used as a remonstrance to the Kami (or Gods) it is sometimes called the Kami-Isami, and from its foundation it was adopted as a religious observance or festival. The Kagura is usually practiced on an edifice erected in front of a temple, and is celebrated with all kinds of musical instruments—drums, flutes or whistles, bells, and blocks of sonorous wood and bamboo. Dancers arrayed in beautiful garments, and wearing masks, leap and gambol about to the sound of the music. In the first and middle acts of the exhibition, a woman who is called Miko (or witch) appears, dressed in loose red trousers, slowly moving her body to and fro, whilst sounding a sort of bell which she carries in her hand. In the last act small cakes made of rice beaten in a mortar are scattered amongst the spectators, who are clamorous in their endeavours to get hold of them, believing that those who eat them will never suffer from that greatest of all the minor ills that flesh is heir to, toothache. The celebration of the Kagura is one of the most interesting of the many religious festivals of our country.

JAPANESE FIREMEN.

THE EMPIRE of Japan (Nippon) contains three capitals, Yedo or Tokei, Kioto, and Osaka; of these the first named is the most extensive and populous, containing over two millions of inhabitants.* This flourishing city is situated on a vast plain called Musashino, and when the government was first established there, two hundred and fifty years ago, by the ancestor of Tokugawa, it was almost uninhabited. Since then it has undergone many improvements, and has rapidly advanced in population and wealth. The city, however, was but poorly built of bamboo and mud and inflammable materials, the roofs of the houses being composed of thatch and rushes. As a matter of course, fires were of frequent occurrence, both day and night, as many as nine in one night being not infrequent.

In order to combat the fiery demon, a brigade was organised, selected from the lower class of citizens, and divided into twelve companies, each distinguished by a letter of the alphabet. In course of time these companies became very numerous, and, thirty years ago, they counted not less than five thousand men. When not employed in their duties as firemen, they occupied their time in building, in levelling the ground for the erection of houses, but frequently in the by no means honourable pursuit of gambling. When the alarm-bell was sounded they were on the alert and assembled at a known rendezvous. Their dresses consisted of a long quilted coat or mantle, over which was worn a shorter coat of the same kind: their hats were made of a cotton cloth, also quilted. On the alarm of fire being given, they assembled in a body, armed with long poles, to be used as fire-hooks in the demolition of burning buildings. A procession being formed they advanced in the direction of the fire (singing loudly) in the following order. First, an officer bearing an ensign made of paper, then a ladder, twenty-four or thirty feet long. Then came a band of firemen, singing their loudest strains in various voices, each of them carrying the fire-hook. Lastly came men bearing the pump.

* Now less than 1,000,000.

When the burning place was reached, the man bearing the ensign or banner, which was heavy and tenacious, though constructed of paper, mounted the roof of the building nearest the one a-flame—and in the direction toward which the wind was blowing—and endeavoured to protect the roof from the flying sparks. Here he would remain at his post until the flames caught the building on which he stood, and, the fire spreading rapidly from the inflammable nature of its construction, it frequently happened that he would have no time to make use of the ladders provided, and must either jump from the roof or perish in the flames. They were a brave set of men and never shrank from the flames, many paying the penalty of their devotion to duty with their lives. Their widows, whilst mourning their untimely end, submitted themselves to the decrees of fate, looking upon the event as they would upon an ordinary death. After the fire had been subdued the firemen marched back to their quarters, singing even more loudly than before. As a rule, they were, and are, a courageous body, and at the command of a superior, would undertake any work, however seemingly desperate.

A VISIT TO A JAPANESE EATING HOUSE.

THERE ARE many varieties of the Japanese eating house. The following description of a visit to one of the more excellent may prove interesting:—

On entering the house, we were received by a young woman, who came to welcome and guide us. We were shown into an elegant room, and a box or tray containing fire and smoking apparatus was brought for our use, with a couple of *chaufferettes* filled with hot charcoal that we might warm our hands. Tea was next brought, and handed to us in a deferential manner, by our hand-maiden, who also added a sort of pie, very palatable. Wine, made in the country, and called *saké*, was put before us, contained in porcelain bottles, and accompanied by drinking cups of the same material; the whole being placed on an elegant tray or shallow bowl, also of porce-

lain. The dining tables, being set in front of us, were speedily covered with various dishes of food, composed of nearly every kind of vegetable and fish the market afforded. The Buddhist religion forbids the shedding of blood, and until the advent of the foreigner flesh meat was unknown: and even now the consumption of it amongst the natives is the exception. This prejudice is, however, diminishing, and the butchers' shops are no inconspicuous feature in the streets of the cities opened to foreigners. For the despatch of our food, a pair of chop-sticks, *covered with white paper*, were handed us with the food provided. The manipulation of these is to a foreigner a matter of difficulty; with dishes containing flesh their use is of course out of the question, and our natives have consequently accommodated themselves to the altered state of things and introduced the use

of knives and forks. After we had done justice to the *saké*, and the eating had begun to flag, another table containing rice and a sort of soup was laid before us. "Enough is as good as a feast," as foreigners say, so we rose to go, when we were confronted by a woman of the house, who came out with a small box containing the fragments of the feast, which she presented for our acceptance. This seems to be but a form, as the guest as a rule is either ashamed to accept the food or does not think it worth the trouble of taking. On departing we were escorted to the door by the landlord, who wished us 'good-bye,' with many expressions of respect. The better class of eating houses are constructed with some pretensions to style, and decorated with designs of a humorous description.



THE FAR EAST.



THE YOKOHAMA ATHLETIC ASSOCIATION GROUND, LOOKING WEST.

CHINESE TALES.

It is our hope that we shall in future be enabled to add translations of Chinese tales to those of Japan in this our journal; a lady, long resident in China, having kindly promised to supply us as regularly as possible, with some translated by herself. The following is one of a number of "Stories with a moral" which abound among the Chinese.

THE "KAU-LEANG."

(The "Kau-leang" is a kind of millet peculiar to the northern provinces of China, where it grows to a prodigious height. It is ground into flour and made into a cake called "Hue-shian" (lit. "fire-baked"). Men go about the streets, selling them for a few cash each. This millet or "Kau-leang" is chiefly used for the manufacture of wine or "Lan-tai" (lit. "strong wine," or "spirit"). Its stalk answers more than half the long train of purposes to which the bamboo is applied in the south. It is in short as useful to the poor as the grain itself. The pith of the stalk is eaten like sugar cane when green.)

ONCE upon a time long, long ago there lived an old man who planted one ear of Kau-leang (lit. "tall grain"). After the lapse of a few weeks it was seen to grow; which pleased the old man exceedingly, and his great delight was to go day by day and see how it was progressing. The rapidity with which this stately ear of corn seemed to grow, served to impress the old man with the idea that something supernatural was connected with it. One morning, however, as he resorted to the wonted spot to feast his eyes on his much beloved "Kau-leang" he found that the auspicious ear of corn was taken away (he thought) by some unmannerly neighbour. He wept, sobbed, and sometimes wailed, whilst he gazed at the decapitated gigantic stalk of the object of his adoration. Suddenly there lighted before him a monstrous bird—which he called an eagle. The bird addressed him thus,—“Cease your weeping my friend: it was I who ate your much lamented 'Kau-leang,' and should it cost me my life I am

resolved to make such amends as is within my reach for causing you so much sorrow.” “Go,” continued the eagle, “to your home and make a bag five inches long and five broad, and at early dawn to-morrow I shall come and conduct you to a place where there are mines of gold and silver.” Touched by this humane (?) speech from the mysterious bird, the man went home and did as he was directed. Early next morning the faithful bird, true to his promise, made his appearance. He asked the old man to sit on his (the bird's) back so that he might carry him across the seas and mountains to the abode of the sun. No sooner said than done; and away they went skimming through the air with a velocity that would bid defiance to that of any of the fledged tribe.

The noble bird buoyant with the prospect of returning the old man a thousand-fold for the loss which he sustained, &c., sped its way all the swifter through the clouds and mists and the receding night. The man dazzled with the prospect, and becoming a “tsai-chu-rh” (rich man) feared no evil. So much for his faith in his chivalrous leader who proved throughout faithful and true! Having at length reached their destination, the Eagle, on alighting, respectfully charged the old man to make haste and fill his bag with the gold which abounded around him; for if then remained there till the king of the day, (sun or “Yeh-ton”—lit. the day's head) should rise, he would smite them, and immediate death would be the result. Obedient to this command the old man went to work, and had just done filling his bag, when the Eagle who had absented himself for a little time, returned. The man having seated himself on his benefactor's back, they sped their way homeward through the azure sky. The sun was now beginning to ascend from his retirement. The Acronyms however were beyond his reach. The Eagle, anxious to see his charge safe at home, and at the same time unwilling to make a display of his act of benevolence—a trait which always marks the truly good and kind

—felt desirous of reaching their destination unobserved by man. All of a sudden the king of birds poised as if to reconnoitre the region below, ere it alighted. And having done so, the exultant man prostrated himself before the unearthly looking biped, meanwhile lavishing on him all the honours generally ascribed to the Gods. The Eagle, however, vanished like a dream of night. This only served to prove to the superstitious celestial that a genii—or one of his ancestors had come in the figure of a bird to reward him in his old age as he merited at their hands for his strict adherence to the injunctions of filial piety, and his other good deeds. No doubt he was led to think too, that the god of the soil (or material world) saw his devotedness to the unique "Kan-leang" and that it was only meet and right he should be thus remunerated. Anxious to see his money safely invested, he, (according to Chinese custom), began to effect this, by building houses and availing himself of every comfort and luxury that would add to his importance as a "tsai-chn-rh." His curious neighbours and friends could not conceive how he managed to make such a display all at once. "Did we not," whispered some, "see him a few days since as poor as the dogs of the village; without as much as two large cash to strike against each other.* Surely this cannot be the same man!" "Without doubt," continued they, "a genii has come to him to reward him for his virtuous deeds! ('Ning-shishn-rh')." "If not that, what is there to account for it?" responded a second (mystified) party. "Shian yin shian pau, wuh yin wuh pau (good has its reward and so has evil)" quoted a third. To which all responded "you are quite right (sh-tion-rh puh-tsò), your definition is correct, &c., &c."

The news having reached his (the rich man's) younger brother, who lived at a distance, he, anxious to come in for his share of the booty resolved to pay his Kō-kō (elder

* "Striking two cash against each other" is a common phrase in China, and corresponds with our idea or phrase, "He is as poor as a church mouse."

brother) a visit. Brother-like he made free in asking questions about his "Fah" (happiness), i.e. prosperity, success, &c. The older brother related the story, as was right he should. The shrewd but avaricious brother went the following spring and sowed a grain of "Kan-leang" in the same lucky spot where that of the elder brother had grown. When the "Kan-leang" grew up and put forth its ear he visited it daily just as his brother had done. One morning he found that the stalk of "Kan-leang" was minus the ear. No doubt this pleased him, though he feigned to be, like his brother, very sorrowful, for he kept weeping and wailing until, according to his wishes, the eagle appeared. The bird having addressed him as he did the brother, he further asked him to go home and make a bag four inches long and four broad, saying that at early dawn he would take him to the abode of his son, &c. The covetous brother hastened home and instead of making a bag four inches long and four broad, he made one four feet square. The bird having arrived at the appointed hour next morning, they both took their departure to the gold regions. The eagle, as soon as they had arrived, strictly charged the man to make haste, as it would imperil their lives to remain there a single minute after the Champion of the Heavens came out of his chamber. The bird took its flight to a distant place as on the former visit, leaving the man to carry out the instructions given him. When the eagle returned the man was still at work, and so far from his acting promptly on his benefactor's advice, he coolly told him that he would not leave until his then half empty bag was full.

To this rash remark the dignified bird made no reply, for he knew that he for one would suffer the consequences. As for himself, if he laid down his life for the sake of virtue, he would only receive the reward due thereto, by assuming in the next life a more honorable body than that of an eagle; in which he would be sent to perform similar errands of mercy to the virtuous in this life. The 'Day's head' arose and smote the man, that he died. The eagle, eagle-like, on seeing that the man was



indeed dead, went and preyed upon him. Whilst thus engaged the sun smote him too, and he died.

Explanatory notes on moral.—The man, because of his avariciousness, lost his life. The bird or genii, it is supposed came to the younger brother to make an example of him first by showing how far an undue love for riches may lead one. Here we see that he (the younger brother) went so far as to tempt the genii or gods who are supposed to know men's thoughts, and who have it in their power to reward men according to their deeds. If "shian" (virtuous) they will receive the reward of the virtuous; if evil ("wuh") they will receive the reward of such. Here was an opportunity given to the younger brother to escape with his

life but he *having no virtue* despised the warning; hence the reward of the covetous (or evil) fell upon him. The genii or eagle, to teach the above lesson, sacrificed his own life, and no doubt the next stage of glorification attained by him, as a reward, would be to assume the body of a hero or heroine. The rapidity of transition from bird to man, is to be accounted for, and measured by the meritorious and heroic deed of laying down his life for the sake of leaving a lesson of wisdom sculptured on the annals and memories of those still in their first stage of transmigration. For instance, one of the notions entertained by the Chinese is, that if a woman lives a virtuous life she will become a man in the next life; the woman who does not live virtuously, will assume the body of a horse, donkey or dog.



THE ILLUSTRATIONS.

TOKUGAWA TOMBS AT OOYENO.

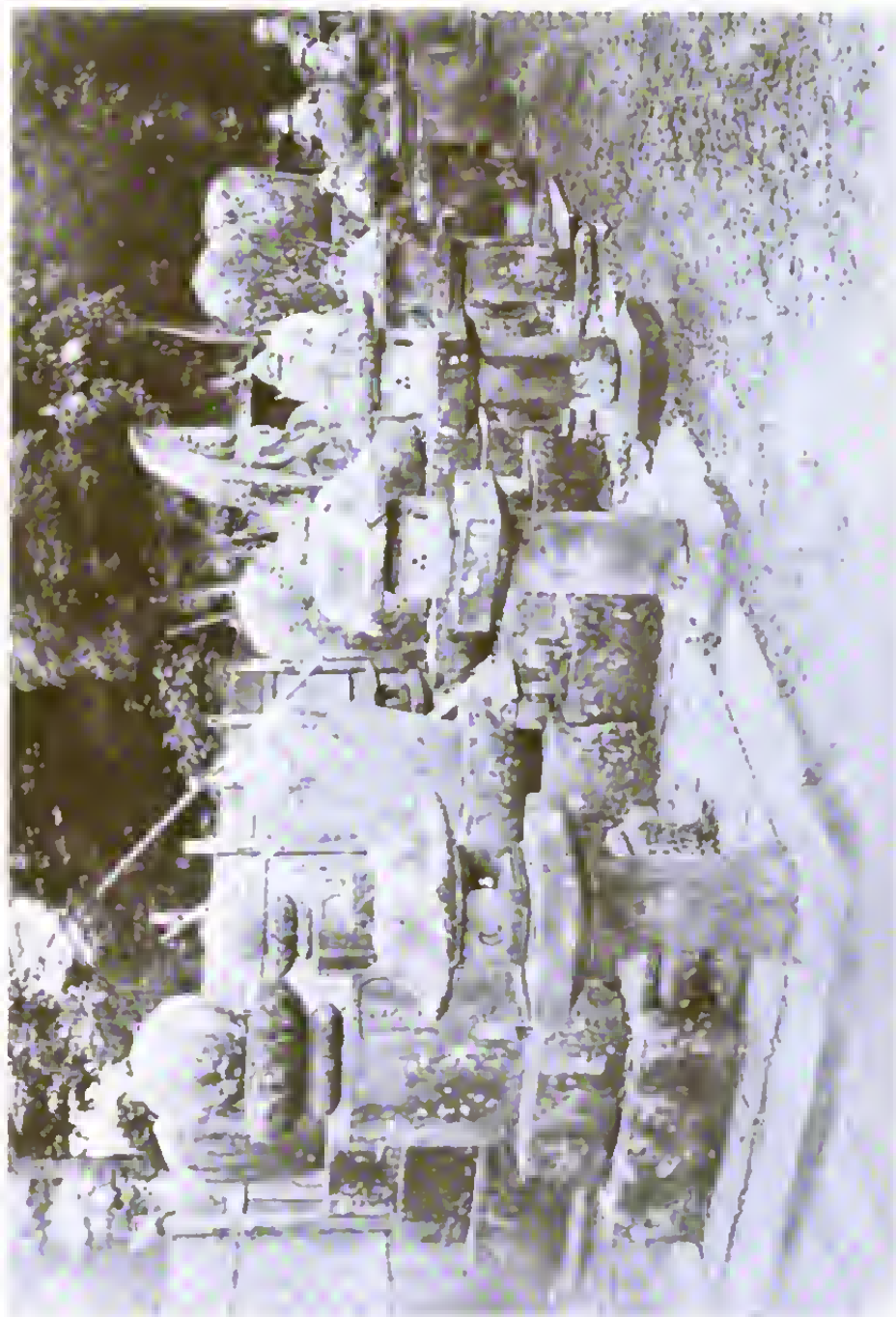
ONE of the most beautiful, most interesting, and from its associations with the great Tokugawa family most sacred spots in Tokei, is that of Ooyeno. In former numbers of our journal, we have slightly described it, and shown by a few photographs, its present deserted and desolate condition; but there was a day, and that too, well within the memory of very many of the present foreign residents in Japan, when it was a spot, held as sacred in this country as Westminster Abbey is in England. Its Miya was the most powerful churchman in the realm, in days when churchmen had power; and it was this great Ooyono no Miya, who in 1868, though a near relative of the Mikado, remained loyal to the cause of the shogunate after the Shogun himself deserted it. It was he who, after the departure of the deposed Shogun Yoshihito, was so active an opposer of the revolution, that the Imperial soldiers on entering Yedo, found it necessary to attack his monastery. It was he around whom all the *shogitai*—the valiant Tokugawa volunteers—rallied; under whose orders they fought; and who, when compelled to fly, was protected by them to the monastery at Nikko, the spot where repose the ashes of Iyoyasu—Gongen-asma—the great founder of the dynasty. It was he who was spoken of as the Mikado of the North, when for a time, the northern army, fighting in the cause of the Tokugawa family, judged it proper to aver their repudiation of the true Mikado, under whose banner all the changes were being made. The Miya of 1868 is dead; and as to Ooyeno itself, its park, its noble trees and pleasant position remain, but where are the magnificent temples, which were among the choicest of the nation's treasures? There is literally nothing of Ooyeno, to be presented now, but its tombs; and of these the

picture in this number gives a fair idea. It was, like Shiba, a burial place of the Shogun, and thousands upon thousands of Tokugawa adherents have their last resting place there. We never saw it in its palmy days; our first visit having been made, a few weeks after the battle in which all that was indebted to art for its beauty was utterly swept away; and we have felt far less on visiting sacred spots at home in which personal associations centred, than we did in seeing some Kwangun soldiers "smiling on the ruin they had made."

GAMBLING.

WE WILL not say that in Japan gambling is carried to the extent that it is in China; for the government is very watchful to prevent gambling houses so far as it is possible to do so. But the Japanese people as a rule—more particularly the lower classes, are extremely fond of "games of chance." It is rarely that one can pass through the streets without seeing gambling going on both in houses and among the very coolies on the highways. At night foreigners find it not merely difficult but a matter of impossibility to keep the servants from this pursuit; and in a vast proportion of instances, the servants of a household, are at it every spare minute after sitting up to such hours in the morning as to render them unfit for their duties; and most of those who do play, lose everything they possess, early in the month after receiving their pay, and have to pawn their clothes, &c., to pay their gambling debts. The game that is being played by those depicted in the photograph is called "Hana-awase" (flower-joining). It is played with 48 cards which are divided into 12 parts of 4, each four having the same flower drawn upon them. The game though simple, is not easy to describe.

THE FAR EAST.



TOKUGAWA TOMBS AT UOYENDO.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

IN JUNE last several Japanese soldiers, belonging to the 3rd grand division, were taken up for making a row with the police. Their sentence has only now, five months after their offence, been passed. Two of them were sentenced to 50 stripes, and confinement to their own houses for 42 days; two to 50 stripes and expulsion from the army; four to hard-labour for one year; and six to hard-labour for shorter periods.

It seems that the officer sent by the Educational Department to Europe and America to order home all students who had not reached a certain grade, has been completely out-generalled by the students. Over a hundred had been notified that they must return, but the young students whose wits and tongues must have been sharpened by grinding them on foreigners, succeeding in convincing the officer of the Educational Department, that the interests of the great Empire of Japan, and especially of the Mombusho and of the Gkurasho required their stay abroad. At any rate, instead of coming home like a shepherd leading his sheep, he came back solitary and alone, having enjoyed a "globe-trotting" picnic at the expense of the country. Such a proof of the eloquence and ability in arguing is doubtless gratifying to the friends of the students, but is not highly relished at the Mombusho. So long as the students are abroad, they must be supported, and perhaps it will require the great magnet of a direct order from the Daijokwan to attract these rebellious particles of the Japanese nation away from the places to which they cling with such tenacity.

We wonder whose fault it will be if the Japanese language fails to improve under all the attempts to tinkor it, to play the surgeon with it, to amputate, to transfuse, to plaster, to clip, to trepan. Mr. Mori led off by suggesting its burial. Mr. Edkins proposed to give it cork legs and to oil up its old joints so as to make it walk. The author of the "Exercises in the Yokohama Dialect" seems to insinuate that it can be boned like a turkey, and he all the better for being shrivelled up. And now the native newspapers have taken it in hand, and are endeavouring to infuse new life into it by using along in rather large quantities, by purging out all Chinese expressions which they consider effete, and by very frequent lecturing of the people for their errors of speech. Scarce-

ly a week passes but some common mistake is pointed out, and what the editor believes to be pure Japanese is given instead. We should not be in the least surprised if some of the natives should purchase the jolly little wicked anonymous pamphlet elucidating the "Yokohama dialect," and study it in real earnest. Nevertheless, we hope the language will improve. Some good must come of all these disinterested efforts.

THE GREAT efficiency of the police of Tokai is often a matter of remark and congratulation not only among the natives, but also among foreigners. They are almost to a man, neat in their persons and uniform, and are vigilant and attentive to their duties; and if not quite as gentle as one would desire, they make up for lack of that virtue by discipline and *esprit du corps*. A few days ago at the funeral of the Mikado's offspring they marched in a considerable body at the head of the procession, and their neat and officer-like appearance, and the good time and regular step kept, caused several foreigners to make a favorable comparison between them and the police of foreign countries. Undoubtedly much of the improved discipline and *esprit* are due to the exertions of the Chiji, Mr. Okubo, but the men themselves not unfairly deserve some praise. A few days ago, a policeman who had been drunk confessed his crime and made satisfaction and public apology for his delinquency. Instead of covering up his crime he confessed it, and thus saved the credit of his corps. We trust this state of efficiency will continue until the entire body of Tokai police will be fully equal in discipline, vigilance, courage and politeness to those of the capitals of Europe, and thus set an example to the police in every city of the empire which may be imitated, and thus a healthy emulation be produced for the good of the nation.

THE EMPRESS continues to manifest a lively appreciation of the benefits of education, and has given a decided proof of her interest in the government schools by visiting the Kai Sei Gakko, and the Jo Gakko or Young Ladies' School, both of which are within a short distance of each other. On Saturday morning at 9 o'clock, the Empress and four ladies of the court, two female servants, and five gentlemen of the Department of the Imperial Household, arrived in carriages at the Kai Sei Gakko. Her Majesty, after resting a short time, walked through the corridors of the three wings of the

building, seeing the class rooms, the library, etc., and spent about an hour in seeing experiments in physics and chemistry performed by the students, and hearing a congratulatory address in English by Dr. Murray, and in English and Japanese by one of the students. The foreign ladies and children of the gentlemen connected with the Kai Sei Gakko were present, by invitation, and with a few officers of the Mombasbo and Kannasbo, constituted, together with the Empress and her ladies, the audience. After the exercises in the Polytechnic School were over, the party were driven to the Young Ladies' School, and there spent about an hour. The Japanese girls read, and several of the young ladies recited, pieces of poetry or made addresses in English and Japanese. The Empress bestowed on twelve of them awards of merit which were written by officers of the Kannasbo, and entitled each receiver to receive a handsome book as a gift. At one o'clock the party, escorted by a few lancers, returned to the palace.

ON SATURDAY night last, a foreigner residing at Kobe, shot a large Japanese dog which had annoyed him by prowling around the house at night; and the Japanese living in the neighbourhood expressed the liveliest satisfaction on beholding the carcass on the following morning, pronouncing it to be that of the dog which had recently attacked and severely bitten two children, with the apparent intention of devouring them, as reported in this journal a short time ago. It is a subject for congratulation that such a scourge has at last met a well-merited fate.

IN THE village of Shiha-yama, Owaké Ken, Shigé, the wife of a farmer, gave birth to a child, which Fuji the mother of Shigé was anxious should be taken to the priests in the temple to be presented to the Kami. Shigé seems to have taken great umbrage at her mother; for she made no reply to her, when she told her to make the proper preparations, but went out of the house with the child on her back. Presently she saw some neighbours running towards the river bank, and one came and told her that Shigé had jumped into the river with the infant. She rushed to the river's bank—the Teshiri-Kawa—and impelled by her maternal instincts went into the water to try and save her daughter—but she was unable to reach her; and all three were drowned.

It appears that Shigé was always a quick tempered girl, but since the birth of her child she had repeatedly been so light-headed that some called her mad.

It would be interesting to have a correct list of all the deaths that occur among the Japanese in one year, the manner of death, and the cause. It would surely upset our ordinary notions about the happiness and contentedness of the people, during their long isolation. We have, for instance, the subjoined from Kaye, one of the provinces of Okitaka Ken, as the list of deaths in that one province during the first seven months of the year:

Committed suicide by the sword	4
" " " " banging	8
" " " " jump-	6
ing into the river	18
Killed by a robber	1
Starved, or sudden illness on road	15
Burnt	4
Drowned by inundation	4
	24
Total	42

These 18 suicides in a small district within seven months, and in these days when the old code of honour is obsolete, speaks volumes.

TWO CASES of gross ignorance on the part of native doctors are recorded in a Tokyo newspaper.

In one case the wife of a particular friend of the editor of the *Nichi Nichi Shimbun* was seized with illness. A Japanese doctor was called in, who ordered certain medicine, but the woman resolutely refused to take it, and when they tried to force her to take it, she closed her lips firmly, and would none of it.

As she was in much pain, the doctor resolved to try acupuncture, but she writhed her body so violently that the point of the silver needle broke in her abdomen. The doctor then tried a gold needle, but the husband was anxious about the other one and asked whether it would injure her. The doctor replied "No; gold and silver are valuable medicines. It will melt in the body and cause her no inconvenience. If it had been an iron needle it would have been very injurious, as it would never have melted, and iron is a most deadly poison."

The editor says:—"Alas! the majority of our doctors are as ignorant as this one. Everybody ought to know that no metallic substance could be melted by the heat of the human body; and as to iron, so far from being a deadly poison, it is one of the ingredients of the blood, and often given when the blood is impoverished."

The other case is that of a woman, the wife of a tradesman at the back of Quanon-sama, Asakusa. She was seized with fever, and a native doctor being called in, could do nothing. A friend from Yokohama told them it was no use attempting to

rely on the old nostrums of the native doctors, and said he would send a foreign doctor. Accordingly on his return to Yokohama, he saw Dr. Simmons, who at once sent one of his pupils to see the woman, and prescribe for her. The young doctor ordered a bottle of liquid medicine and three powders, with directions how to use them. He had hardly left, when the original native doctor entered and seeing the foreign medicine he said—"Oh these foreign medicines are all too strong" and he quietly proceeded to mix the bottle of medicine with one 'gō' of pure water. As to the powders, on looking at them, he pretended to know all about them, but said it was absurd to suppose such a small quantity as each of these papers contained could do any good, and putting them all in one, he gave the whole to the patient at once. The consequence was—almost immediate relief—the woman died.

The editor says:—"Is it not sad that our doctors still continue so ill-informed?"

THE FOLLOWING is a copy of the letter addressed to the people of Shinanō Ken by Sakayé the Gon-senji. He writes:—

"Nakayama, the Japanese Consul in Italy, has informed Okurashō (Finance department), that a large company has been established at Milan in Italy, for the cultivation of Silkworms eggs. Henceforth the Italians intend to produce the cards themselves instead of importing them from Japan, as those now imported have so deteriorated in quality, and the number of eggs hatched has become annually lessened. These results have arisen solely from the greed and thirst for rapid profit of our producers; who to make a present gain disregard the future. So, now, all you producers ought to be particularly careful in the pursuit of making cards, so as not to bring ruin on, or damage the character of, our most valuable production.

ONE of the smaller Yedo papers has been crying out of late against the accumulation of street vendors of sham articles—such as ornaments for women's hair, &c., in Tokei. Silver and coral are so skillfully imitated that the unwary are often taken in. "Such cruel mercantile, being here and there, the countrymen" or greedy men is said, for the most part, to "be quite cheated by them."

A CLEVER dog, described by the native reporters as "a man of magnificent appearance," has just managed to relieve a Yedo shopkeeper of four dollars. He called at the shop, bought some goods, but said they must send their shopmen with them to his house, and give him four rios, as he had only a note to pay with, which

would require that amount to be banded in exchange. On arrival at the house, the buyer said in an offhand way, "Oh, give me the four rios, and take the cloth upstairs, and they will give you the ten rios satz. Unauspiciously the lad ascended to the first floor, but found no one there who knew anything about the buyer, the cloth or the money. He saw at once that he had been taken in, and flew down stairs, but of course the "magnificent" fellow had made himself scarce. These potty thefts by such ruses are now becoming so common that every one is warned to be on his guard.

TSUGAWA RITZO, a samurai of Yamaguchi Ken, studied at the Hope College, Michigan, U. S., for six years—1867 to 1873. Having returned he was examined at the Kaisei Gakko, with the following result:—

	Questions.	Correct answers.
English Grammar	9	6
Latin	10	3
Arithmetic and Algebra	6	2

Composition 75 marks—100 being standard. His English conversation is hardly equal to that of the best scholars on the 1st class in the college; and his knowledge of Latin rather better than that of the 2nd class in the Scientific School.

WE HAVE already published the list of punishments awarded to the rebels of Fukuoka Ken. The rewards for the service seem singularly disproportionate to them. After due consideration Okurashō (Finance department) has ordered 197½ rios to be divided as follows:—

10 persons each	.. ..	10 ..	100
10 " "	.. ..	6 ..	60
19 " "	.. ..	2½ ..	47½
<hr/>			
Rios 197½			

In addition to these one man is to be specially rewarded with 30 rios, for his preventing the Kencho being destroyed, when attacked. We suppose this is the last we shall hear of that outbreak.

The Aichi Shimbun, tells of a hale old fellow of Aichi Ken, who is 83 years of age. His name is Jinzayemon and his village is Nagatutō. His son is 62, his grandson 47 and his great, great grandson 28. We wonder there is not at least one more generation. The old boy has lately taken it into his head, that in age as in youth, it is not good for man to live alone, and he has become desperately enamoured of an interesting widow of 53. His undutiful child, grand, and great grand-child raised objections to the match, so the jolly old buffer made preparations to com-

mit suicide, according to the manner of the Japanese when crossed in love, and it was only at the last moment, when the hard-hearted descendants saw his earnestness, and that his intention was just fixed to become "a damned moist unpleasant body" that they relented. So the gay and festive old fellow has taken home his *bell' alma innamorata*, and they live in a house apart from the junior generations.

AN OFFICIAL enquiry has been ordered by Okuma, minister of Finance, into the number of cattle which have died from disease in every district this year; as such mortality has never been known before.

THE *Hira-kana Shinbun* tells some amusing stories respecting mistakes arising from the alteration in the calendar. This year, the calendar was published with the old one side by side, so that farmers might not be puzzled as to their seasons, and that all might remember the days of their forefather's deaths, &c.

Many of the old Japanese festivals though nominally abolished were in reality observed, but in some places they were celebrated according to the new and in others according to the old calendar. But the best story is of a pair who were to be married, and a lucky day having been selected, the bride and her parents went to her father-in-law's house, and lo, and behold, it was shut up and all the family were asleep. No preparations had been made, and everything wore the everyday aspect. Explanations were required and given. The lady had gone by the new almanac; the young gentleman had looked up the old and so imagined he had a little more than a month's liberty, before he tied himself up for life. However, it would not have done to send the bride away. The necessary appliances were soon provided, and the marriage was celebrated.

It is well known that the celebrated Worcester-shiro Sauce produced for its original proprietors over £30,000 sterling per annum. We see by one of the Tokai newspapers, that one Sugiura, residing at Ichigaya, Tokai, has discovered an improved method of making Soy; his manufacture being superior as to flavour and its keeping qualities also more reliable than the old soy. He, however, does not attempt to keep his method secret, nor to heap up his thousands upon thousands by its possession. On the contrary he publishes its ingredients and offers to teach any applicant how to mix them. The three ingredients are Miso (made from peas and salt), salt and sugar.

TWO MEN in Osaka, named Kimura Tatsujiro and Yamamoto Seinosuke having made weighing scales on the European model, but marked according to the Japanese standards, the government permits them to be sold and used on and after the 1st December next.

IN TOROOKA KEN 126 cattle died from disease last month. The sickness among the cattle is now decreasing fast.

THREE YEARS ago a Yokohama merchant named Tozoda, entrusted a favorite servant who had been with him ten years, with \$30 to take to a relative. The servant did not return in the evening, and Tozoda thought some ill must have befallen him, especially as it turned out that the relative did not receive the money. No suspicion of the servant's dishonesty was felt, but it was supposed that he had been killed and robbed. Lately while Tozoda and his family were engaged in some religious ceremony, there came a knock at the door. It proved to be the servant come back. He was full of shame at seeing his old employer, but the first thing he did was to take \$30 from his pocket book and lay them at his master's feet. He then admitted that having been sent with the money, he was tempted to take it to purchase a piece of ground, expecting to be able to make sufficient out of the produce of the land to repay it speedily. As it turned out that he was not able to do so, he had now resold the land and brought his master the price of it. The master on receiving the money, offered to take the man back into his service, but he refused the offer, saying he was unworthy to be treated with such favour, and had made up his mind to go to his own province; and this resolution he has since carried out.

At a native feast, some days ago, in Mishima, about 80 persons were present and partook of Manju, a kind of cake made of wheat, often used at Buddhist festivals. Every one of them was seized with violent griping, and some with excessive vomiting and purging, which lasted some time.

On enquiry it was found to have arisen from the use of verligris to paint and beautify the manju, and make it as attractive to the eye as to the taste.

A WOMAN named Mitsui, the wife of a fish seller named Matayama Hansa, lately attempted suicide, and at the same time the destruction of her little daughter, two years old, by jumping with the child into the river near the temple of Seishoko, Riyogoku hashi.

There was a shopkeeper named Kadsaya Yeizo, of Fokogawa, passing, who bravely threw off his clothes and dashed into the water to save them, but as the tide was running strong, he was in greater danger than he expected. Two policemen came up at the moment, and throwing to them the end of his loin cloth and holding the other end, with their assistance he succeeded in bringing both the woman and child to land. They were taken insensible to the nearest police station, where, after patient exertion, they were restored to consciousness. No reason has been given either by the woman or her husband, (who seems to be a good steady man,) for the deed, except that she had been suffering slightly from illness. The man was glad to take them home, and the police delivered them to him, and there we suppose the matter ends.

It ought not to be a matter of indifference to foreigners to hear what the Japanese are doing in the way of educating the people. For the last eighteen months, we have been telling again and again of the energy displayed in every direction throughout the country to establish schools, and wherever practicable on a foreign system of education.

From Matsusaka in Watarai Ken, the local officials have notified the Finance Department of the liberality of several of the people, and the department has ordered them to be rewarded accordingly. "A well known large merchant," Mitsui Matsuyemon, whose principal shop is in the Abura Koji Nij-machi, Saikio, presented 500 ryo for school purposes. The Mikado rewards him with a silver cup. Ida Ippei, a merchant in the town Matsusaka gave 25 ryo. He receives as a reward from the Emperor a wooden cup. Inouye Zempo, a merchant in the village of Shino Takio mora, contributed 50 ryo, and he also receives a wooden cup. There are other liberal donors mentioned but to them as yet no imperial acknowledgment is announced.

Otsu Seizayemon, a merchant of Matsusaka, has offered to give for scholastic purposes 50 ryo a year for ten years. Hasogawa Jirobei, also of the same place, offers 30 ryo a year for the like period; and Takeno-uchi Kano-sake gives 15 ryo a year. Whatever may be said of the rewards, the liberality is worthy of all imitation.

IN THE village of Kokoro-mura, Kai province, Nagayama Nichiji, a priest of Kemponji, a temple belonging to the Buddhist sect of Hokke or Nichiren, has 1,200 tanboes of land, the yield of which is appropriated to the

expenses of reciting sembu (1,000 volumes) on the day sacred to Nichiren, the founder of the sect. The sect has three thousand volumes called Dai Hsanya which are supposed to contain the doctrines of the sect; and on this day the priests and devotees from all the temples belonging to the sect assemble at one of the temples, and perform this ceremony of reciting one thousand of the volumes. Nichiji, the present chief, taking it into his head, that the revenue of the above-named field might be better applied than it has hitherto been, determined that as it was for the good of the people, the circumstances of the present day called for their education before everything else; he therefore offered it to the Keneho, as the endowment of a school in Kokura village. We suppose it will be accepted. At all events these little incidents we are constantly relating of the priests, show that their hearts are in the right place.

FIVE MINES are reported as having been discovered in Kochi Ken. Three were formerly worked, but never with any degree of science, and consequently they were not found profitable. Now they are to be worked in a proper manner, and strong hopes are entertained of success. Besides these are coal mines. It is said that the natives did not know the use of coal until quite recently; but now they are very anxious to utilize their mines, and to work them under the best European superintendence they can obtain.

GOOD SQUARE highway robbery is not one of the things we have to record in Japan, but an instance has now come to our knowledge. Takejiro, a green-grocer belonging to Hamamatsu-cho, Shiba, went to Okekawa Shoku in the province of Masashi, on business. As he was returning and was somewhere between the Yonezawa and Sendai yashikis, at about 10 P.M., three ruffians, dressed in foreign clothes, rushed upon him, and one of them drawing his sword demanded his money or his life; declaring that he would kill him if he cried out, or delayed in giving up his clothes and everything he had about him. The poor fellow, greatly alarmed, quickly gave them all, and ran away naked to the principal police station of the second division; but of course there isn't the slightest clue as to the identity of the robbers. The money he had upon him only amounted to some 4 ryo; so the robbers didn't take much by their violence. It reminds one of the highlanders of the '45 drawing their claymores on the innocent citizens of Edinburgh and demanding — "a penny!"

UDAIM TOMOKI IWASURA signed a notification on the 10th instant, that a new department of government, called Nai-mu-sho (Nai domretic, mu affair, sho department) or Homo Office, has been established. The appointments to the office, and the nature of its business, are hereafter to be published in the *Nishin Shin-jishi*.

THE OKURASHO (Finance department) has issued a proclamation to all the dwellers on the coasts of Japan, that as the tribute from Lochoo—formerly belonging to Satsuma—will be sent in cargoes of Sugar to Osaka, in case of any damage happening to the tribute ships on the coast, great kindness must be shown to the seamen.

NEARLY two thousands of merchants from all the provinces have been interested in Silk-worm eggs sent to Yokohama this year. A Tokei newspaper states that the best eggs have been from Shimamura, Musashi, and these have sold at the highest price; the French and Italian buyers being eager to buy them. The Shinano eggs, formerly bearing a good reputation have this year been below their average quality—the lower qualities being entirely refused by foreign buyers. The producers generally say that the losses have been heavy; the price having fallen so low in consequence of the scarcity of buyers. Greater attention is recommended to the quality of the production, otherwise this great source of wealth will suffer.

THE CAPT of Tokei Fu has notified that he has received a circular from the Naval Department ordering that boats keep at a distance from ships saluting.

A REPORT received from Yezo says: The construction of the new road from Hakodadi to the port of Satsuporo, the head quarters of the Kaitakushi in Hokkaido—a distance of 71 ri, has been finished. It has been carefully graded, hills being cut through and valleys filled up, so as to make a good level road the whole way. There are seven post stations established on it, and a mail coach will commence running almost immediately. The telegraph is also in course of erection.

The principal 'cho' or board office of the department has been built. It is a three storied house, the first floor of which is "entirely occupied by one splendid room, said to be very magnificent, in imitation of European buildings."

Besides this many public offices and private

dwellings have been built in foreign style; and the streets are much superior to those of Hakodadi.

In a word, the wild prairie has been converted into a prosperous city.

Five mines have been discovered in the Eastern district of Yezo:—

1st	in the district of Minashi, Prov. Nemuro.
2nd	" Shiromuka, " Toshiro.
3rd	" Tokatsu, " Tokatsu.
4th	" Urakawa, " Hitaka.
5th	" Shidzuoka, " "

THE SPIRIT of enterprise is taking hold of the native Press. One of the Tokei newspapers gave some time back an account of the harvest prospects in Mutsu and Dewa, as having come from "Our special correspondent." The picture given by the writer was a most glowing one. Indeed he stated that such crops had not been seen in these provinces for eighty years.

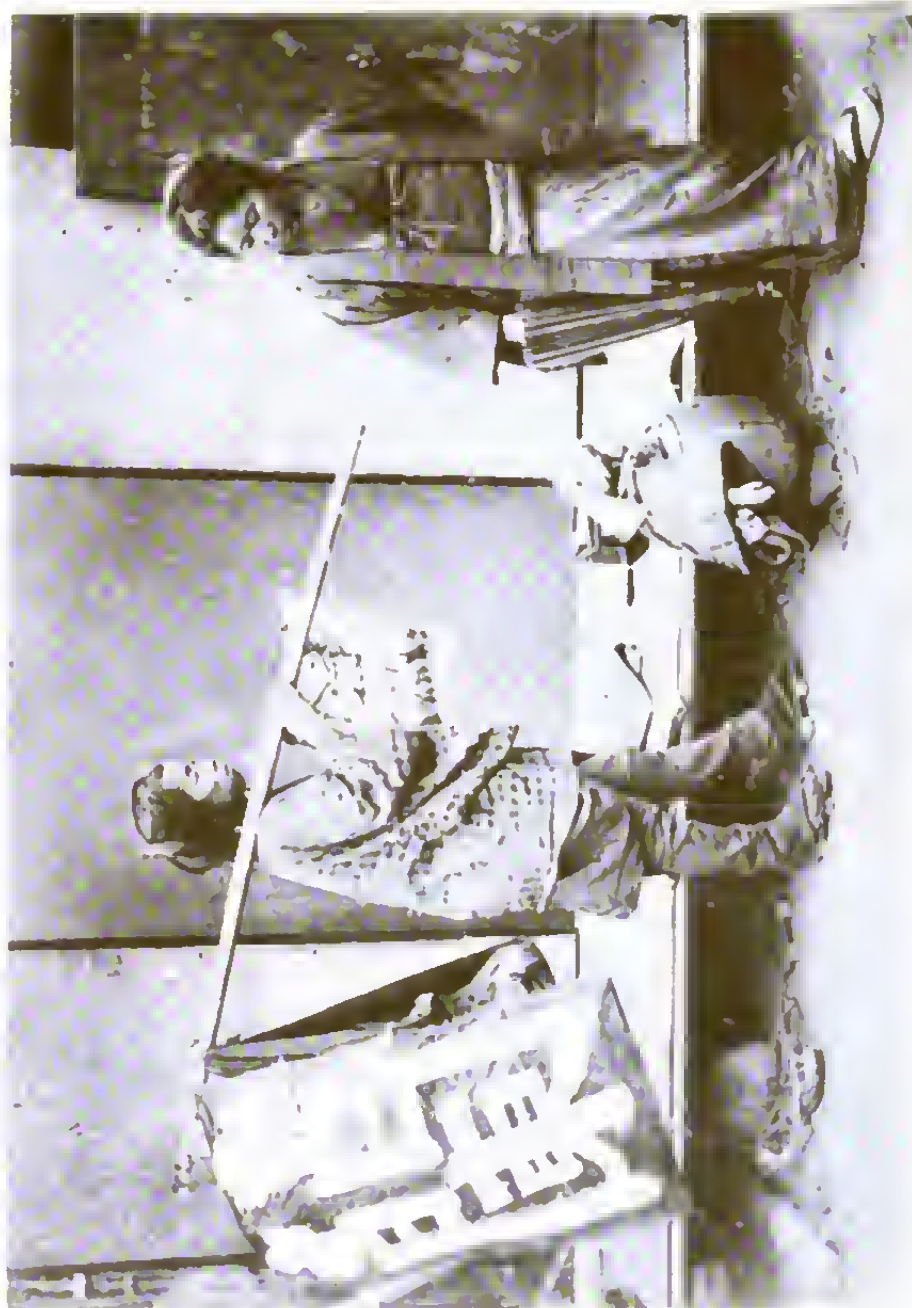
Another "special correspondent" however differs widely from the first; and takes him roundly to task for giving a too favourable description. He says "The crops throughout the provinces are not so splendid as the former writor represented them—though in some places they are really good—in proportion perhaps of 10 to 8. Many parts of Miyaki ken were inundated and damaged by the violent storm on the 23rd September: so that in such places, the crops have been literally washed away. The same thing occurred in Mitsuawa Ken, adjoining that of Miyaki. Accordingly the price of the new rice is very high.

THE JAPANESE naval steamer *Chikuba-kwan* has left for the purpose of surveying the coasts of "Hokkaido—formerly Yezo." Takashima and Yamakuchi have been specially appointed by the Emperor to accompany the expedition, to superintend the survey.

A VALUABLE discovery has been made by a man named Shigehira Szizuki, of No. 4 Shin-keku-cho, Tokai.

There is a coarse weed, a kind of bulrush called by the common people "gamanasz" and by the native doctors "mandaraso," which has hitherto been regarded as nearly useless, but from the seeds of which Szizuki has obtained good oil. A year ago he was staying with a friend of his who is a farmer in Chikuba Ken. As he walked in the garden, he saw the gamanasz, and was struck with the appearance of the seed, which looked very like rapeseed. Gathering as much of it as he could, he pressed it by way of experiment, and succeeded in getting a small quantity of oil, which appeared to him to be quite equal to rapeseed-oil.

THE FAR EAST.



A KITE SELLER.

Encouraged by this trial he planted a large quantity of the seed in his garden, and it grew luxuriantly yielding quite a large crop. From the seed he has obtained a full quantity of "best oil" which burns as well as rapeseed-oil.

THE *Nichi-nichi Shimbun* says:—"Of late the news in Tokei has been very meagre. The only thing is that these officials in the government service throughout the country who belong to the Kagoshima Ken have retired and received permission to return home. The bulk of them were military. Since the change of ministry, 400 soldiers of Kagoshima and 200 of Tsua have left for their country."

THE LARGEST and wealthy Japanese Petroleum Oil Company, whose head quarters are in Tokei have received their last shipment of machinery from the United States, making in all \$43,000 worth of the latest and finest improved Portable Mining engines, Boring tools, Distilling and Refining machinery.

Steam boring machinery has been sent to several provinces—Sinsiu, Inshiu, &c. All is under the superintendence of Colonel Dunn, who is now engaged in locating the wells, and putting up the machinery to commence the boring.

From Inshiu Colonel Dunn lately returned having in September put up machinery. At forty-one feet the drill suddenly sunk several inches, and when taken out the Oil rose within a few feet of the surface, and a quantity amounting to several barrels of Oil has been yielded every day since. Boring is to be continued until below the third sandstone rock, when a large yield is expected. We shall be very pleased to hear of the realization of the Company's hopes; and that their enterprise gives them a very profitable return.

A FORMER BETTO now a shop-keeper, named Matsui, well known in Yokohama, has just lost a little child in a very painful way. He was drinking with some friends, and his wife had left the house to buy something that was wanted, while the child, little more than a year old, was crawling about the mata. The Hibatahi had a kettle of boiling tea upon it. The child, it should seem, had seen its parents blow into the spout sometimes when there was any obstruction, and not knowing what they were doing or their reasons, took it into his little head to imitate them. Taking the spout in his mouth, he must have drawn some of the boiling liquid into his mouth and swallowed it; for he died instantly—without uttering a cry.

BUSINESS AFFAIRS to be sometimes transacted in a very unbusiness-like way in the Japanese Government Departments. On board the *Arish*, wrecked the other day, was about \$100,000 worth of Mining Machinery belonging to the Government, which may be regarded as a total loss. Ordinary prudence would have suggested its insurance, but when it was mentioned to the Japanese officer who had the shipping of the freight, as the proper thing to do, he scorned the idea, and the consequence is that the \$100,000 may be said to be thrown into the sea. There were also on board 5,000 gold yen, 3,000 dollars, and 5,000 yen in sats, and a small quantity of other cargo. The vessel is said to lie in six fathoms of water, and to be not very far from shore. It may be mentioned that had not the vessel been delayed by the interminable delay of the Japanese officers to effect the shipment of the machinery in question, the vessel might not have been lost, as she would have passed the place where she was wrecked at daylight, instead of night. The want of punctuality then was primarily the cause of the loss.—*Japan Herald*.

THE FUNERAL of the infant princess took place at 11 o'clock yesterday morning, the 19th instant. The interment was, as before, at the Imperial cemetery, Toshima Oka, Koishikawa.

The usual ceremonies were observed; and the officials expressed their condolences in the ordinary formal manner at the Chamberlain's office.

THE INFANT princess, whose funeral obsequies on the 19th were on a gorgeous scale, has received the posthumous title of Waka Taku Yori Himé no Mikoto.

SIXTY-EIGHT OFFICIALS of Ashigara Ken, have subscribed 504 rios towards rebuilding the palace of the Mikado.

A PUBLIC benefactor named Inaba Sayemon perceiving that the harbour of Yokkaichi in Mii Ken (Ise), was too shallow to allow of vessels of any size trading there, but that with a little money judiciously laid out it might be made available as a good and safe harbour, has recently expended 50,000 rios in the work. It was the natural port of the trade of Owari, Mino, Omi and Ise; but the cargoes had to be taken a long distance over the shallows in boats. Inaba therefore petitioned government, and received permission to make the improvements he thought necessary. He commenced it the beginning of March, at once employing a large

number of coolies, and keeping well at their labour. He deepened a passage 1,080 feet long by 120 feet wide to a depth of 28 feet, and built a stone wall on both sides. With the earth taken from the bottom, he filled in a space of over 14,000 *tanbo*—nearly 12 acres—so probably his enterprise, whilst greatly honouring the locality, will not be without a profitable return.

It is forbidden for Japanese to trade in ammunition except by permission of government. A Tokai merchant named Szukai Shimbei purchased of another merchant 161,500 percussion caps for 180 yen, and sold them again for 213 yen. On the goods being delivered to the last buyer, some of them exploded, and so the police got hold of the transaction. On its being reported, all the dealers were tried for the offence of infringing the government prohibition, when Szukai Shimbei was sentenced to pay a fine of \$50, and all the deals were annulled from the beginning—each buyer receiving back the money paid him by his seller; and such of the caps as were left, going back to the original seller.

On the 10th November, Udaijin Iwakura Tomomomi notified that on and after the 1st December, stamped postage note paper and envelopes will be issued throughout the empire.

On the 31st October, one of the Kaitakushi's ships, called the *Kogomaru*, saved the crew of a Japanese junk belonging to Iwasaki Kon, which was wrecked in the Namikuraaki Sea. Details have not reached us. The junk was laden with sweet potatoes.

A BANTO named Hikojiro, belonging to Kagama Ichio, a native of Kofu-machi, Koshu, who has been for some time staying at the hotel known as Koshya in the Honcho-dori, having sold all his silkworm eggs and received the money for them amounting to 4,000 yen, packed it in his trunk and started with it on the 9th of this month for his own province. On the way he fell in with a fair spoken fellow who gave his name as Yoshidaya Kihei of Homura, Yokohama. Hikojiro found him so pleasant a companion, that he had no suspicion of him whatever. In the course of their journey they arrived at an inn at Gunai, Koshu, and occupied the same room. About midnight Hikojiro awoke from sleep, and looking round the room found there was no one in it, and at the same time missed his trunk, which had been at his side when he went to sleep. Becoming alarmed he called up the people of the house, and made enquiries respecting his trunk—but none of them knew

anything about it. He wrote to his master in Koshu, to the proprietor of Koshya hotel, Yokohama; and it was at once reported both to the Konebu of Koshu and of Kanazawa. A rapid search was made, and the thief was found spending money like a prince among a bevy of girls at Takashima cho (the new Yoshiwara district, by the railway). His name is Ogiya Keisuke, and he belongs to Yokohama. On the 20th instant he was committed to prison; but we have not heard whether any of the money has been recovered.

IN KUMAGATA CHO, two hundred and ninety of the inhabitants have subscribed 7,000 yen to build a suitable Kencho and school house.

A FARMER of Shidzuoka Ken was taken very ill, and both he and his friends believed his malady was *kitsune-tsuki*—(fox illness). His brother had a book which professed to treat solely of this illness and its cure; and obtaining the medicine it recommended, the sick man took it, and died in a few minutes in intense agony. The brother and the seller of the medicine were both taken in charge, but as they intended no harm, but on the contrary the cure of the sufferer, it is not supposed they will be punished. The book is ordered to be destroyed, and its publication to be stopped. 'Tis a pity they cannot suppress the superstition respecting the fox, as easily.

A POLICE officer in Yedo has been degraded from the rank of samurai, for receiving a small bribe from a man whose friend was imprisoned, under the pretence that he could get the prisoner liberated. The sum paid was two *hoos*; and the man who paid it declares that the officer told him he was a high officer of police with rice 200 a month, when in fact he turned out to be only an inferior officer. The ordinary punishment for such a crime is 70 days imprisonment with hard labour; but the court taking into consideration that he was in the police, and that the special duties of police officers call for the most guarded and upright conduct, this punishment is considered insufficient, and he is to lose his hereditary rank. It would be a good thing if the same strictness were shown in the other departments.

THE *Nichi Nichi Shinbun* is responsible for the following, which seems something "very like a whale." Miyaki Kencho has received information that a very large whale was caught off Sendai a few days ago, and in its belly was found a box, containing two inner boxes in which were 10,000 *ryo kin-satsu*; and the address of the owner was on

THE FAR EAST.



VIEW FROM AOYAMA ROAD.

each of the boxes. Surely the sea-god must have 'a down' on the government, thus to restore so heavy a sum of paper money for which it might reasonably have been apposed no further claim would ever be made. Or it may have been that the owner had been sacrificing to the god of good-fortune, and so had his piety rewarded. In such a case as this who is entitled to salvage? We suppose the fishermen—as though the whale seems to have been the actual salvor, they may claim as his execut(ion)ore and representatives.

A NATIVE contemporary says that in the provinces of Omi, Ise, Mino and Owari, heavy losses were made by the dealers in tea, in the spring; but now they are making up for them; as the producers who have been trying to hold on for the same rates, have at last been obliged to yield, and the dealers have been able to buy at such prices as will recover the former loss.

A COMPANY of ex-officials in Tsuruga Ken have started the enterprise of making silk-thread by machinery driven by water power. They entertain high hopes of success, and have invested a heavy capital in it. Though unable to judge as to how far their prospects are warranted, we hope success awaits them.

THE SCHOOL of languages, formerly attached to the Gaimusha, comprising classes in Russian, German, Chinese, English and French, has been removed to, and joined with, the School of Foreign Languages which is in the place of the old Kaisaijo; so that in this school, since the beginning of this month, five languages—English, French, German, Russian and Chinese—are taught. If the last news from Europe be true, Japan will have sore need of skilled interpreters who can speak Japanese and Russian.

THE RABBIT MANIA has not yet ceased. The native newspapers still give regular quotations from the "bunny" market, and tell of the profits and losses of the dealers. The native newspapers of last week recount the failure of one of the largest rabbit "firms," and the closing of their "house" in consequence. The Chinamen, however, who act as importers of the animals, never seem to lose anything and are always ready for orders, with a quiet laugh in their wadded sleeves.

ON THE 20th inst., Viscount San Janniao, Envoy Extraordinary and Minister Plenipotentiary of Portugal to Japan, was presented to His Majesty the Tenny, by the

Japanese Minister for Foreign Affairs. His Excellency being the first Portuguese Representative that has ever been presented here. The following address was delivered by the Viscount:—

"MAY IT PLEASE YOUR IMPERIAL MAJESTY,

My August Sovereign, His Most Faithful Majesty the King of Portugal, desiring most earnestly that the good relations so happily existing between his Kingdom and the Japanese Empire should continue and improve uninterruptedly, and being in an equal degree inspired with high consideration and regard for your Imperial Majesty, has been pleased to honour me with His trust to transmit to Your Majesty the expressions of his sentiments of amity and esteem.

In the accomplishment of this honourable duty, I respectfully give into Your Majesty's hands the letters credential, with which my August Sovereign was pleased to entrust me for remittance to Your Imperial Majesty.

It is indeed, to me, a motive for deep satisfaction that I have been appointed to stand in Your Imperial Majesty's presence, as the representative of the Western Power that first came to the seas of these remote regions.

If the Japanese Empire has cordially extended its relations with the European powers, may it be allowed for me to recall the gratifying remembrance that this intercourse was first initiated by the Portuguese. Their example was followed, Europe stepped forth, and nation after nation has come to tie the fraternal like between the East and the West. As for me, I deem myself fortunate for having had the occasion of finding in this great Empire the grand consummation of social progress, owing to the wise impulse given to fruitful elements, and in admiring the universality of its active commerce, I make vows for the perennial continuance of those benefits that are derived from a wise direction, applied to a people teeming in vitality and energy.

In presenting the homage of my respects to your Imperial Majesty, I will consider most happy if my devotion and my earnest desire to please such a high and exalted Sovereign, may bring on me Your Imperial Majesty's benevolent attention."

His Excellency then presented his letter of credence.

The letter came in a neat silver box surmounted by the Royal arms of Portugal. When the Minister delivered the letter to His Majesty, the Secretary of Legation, Mr. Mesnier, handed the box to one of the Japanese Ministers.

His Majesty replied as under:—

"His Most Faithful Majesty the King of Portugal, your August Sovereign, desirous of augmenting the friendly relations now existing between our respective countries, has chosen and named you His Envoy Extraordinary and Minister Plenipotentiary, by the letter of credence which we have just received.

It is well known that the people of Portugal were the first, amongst Foreigners, who came and took up their residence in this country, and while we cultivate friendly relations with the entire world, how can we forget the ancient relations which we had with yourselves?

We profit by this occasion to express our sincere vows for the prosperity of His Majesty, and the happiness of his people, and our desire that the friendship between Portugal and Japan, may be an ever increasing one."

The Minister afterwards presented separately to His Majesty, the gentlemen of his staff:—Mr. P. G. Menier, Secretary of Legation; Mr. A. C. Moraes da Carvalho, Attaché; and Mr. E. Loureiro, Consul for Portugal. (Mr. Loureiro has since been promoted to the rank of Consul General in Japan.)

In the evening, the Japanese Minister for Foreign Affairs, entertained the members of the Portuguese Legation at dinner.

His Excellency the Portuguese Minister and staff have been staying at Hama-goten as guests of the Japanese Government; the palace having been placed at his disposal on his arrival here.—*Japan Herald*.

A FIRE, which was fortunately quickly got under, was caused a few days ago by a photographer in Tokai, mixing collodion with the iodizer too near the flame of a candle which was held by his servant. The ether caught and the collodion exploded, and set fire to their dresses and the mats. Both master and man were severely burnt; but they succeeded in putting out the fire before it communicated further than the floor of the room.

IBARAKI KEN officials report the pleasure they derived from the visit of Mr. MacLeod, who passed through alone on horseback, on his way to Yokohama, after the wreck of the *Ariel*, on board of which he had been a passenger. He called at a school called Gaikoku Gakko, and gave the teacher several valuable hints respecting school teaching, which it seems are not likely to be thrown away.

There is another proof how little occasion there is to prevent foreigners freely visiting the interior. Ibaraki Ken is the old Mito Han, always superlatively inimical to foreigners; yet

now they have a school with the title of "Foreign School," and make an official report of the gladness with which they received an intelligent, well-conducted foreigner.

What do our North German friends say to the following statement, which appeared in yesterday's issue of the Yokohama native paper, the *Mainichi Shinbun*?

"A noble lady of Prussia arrived a few days ago at Nagasaki. Her object was to find out her lover, who was one of the Japanese scholars educated in Germany. She was however unable to find him, and so applied to the Ken cho, and in the meantime remains at one of the hotels. The name of her lover is Miura, and he belongs to Hiuga province."

Nothing is easier than to ascertain whether there ever was such a student sent to Prussia; and it can as easily be ascertained what has since become of him. But how about the noble lady?

List of Fu and Ken, Cities and Shires.

In giving the Japanese news as it comes from all parts of the country, we frequently have to mention the Ken just as in England we should the shires. For the information of our readers, we give the names of the Ken and Fu—the latter being the three cities which have separate municipal governments of their own.

THE THREE FU ARE:—

Tokai, Kioto, Osaka.

THE KEN ARE:—

Kanagawa, Hiogo, Nagasaki, Niigata, Saki-tawa, Kumagayé, Ashigara, Chiba, Niibari, Ibaraki, Tochigi, Nara, Sakai, Miyé, Watarayé, Aichi, Hamainotau, Shidzuoka, Yamanashi, Shigo Gifu, Tsukuma, Nagano, Miyuki, Fukushima, Iwamayé, Wakamatz, Mizusawa, Iwaté, Awamori, Yamagata, Okitama, Sakata, Akita, Teuruga, Ishikawa, Niigawa, Aikawa, Toyo-oki, Tottori, Shimane, Hamada, Katsushita, Hojo, Okayama, Oda, Hiroshima, Yamaguchi, Wakayama, Kochi, Fukuoka, Ogura, Owaké, Saga, Shirakawa, Miyazaki, Kagoshima, Aichi, Miyo, Satow.

Three Fu and sixty Ken. —

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